

PACIFIC RIM

M A G A Z I N E

1993

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United Nations Year of Indigenous Peoples

**New opportunities for British Columbia's
First Nations, and the struggle for survival
under Indonesian rule**

Elaine Brière

East Timor Advocate

**Thailand's Tourist
Invasion**

**Saving Borneo's
Orangutans**

**Celebrating Chinese
Dance in Vancouver**

Pacific Rim Fact Sheets

Bridging The Pacific



Bernard Lo typifies the new generation of Pacific entrepreneurs who are rapidly closing the gap between East and West.

'Just keep at it and never give up.' This is Bernard Lo's advice to recent graduates who are having a tough time finding job openings in today's difficult business climate.

Bernard was barely a teenager when he arrived in Vancouver from Hong Kong in 1975. 'It was love at first sight.' And while he retains a warm attachment to his birthplace, both he and his wife Cecilia, a successful dentist and also a UBC graduate, have worked hard at assimilating into the Canadian community.

He received his undergraduate degree in accounting here in 1983 and the following year completed his MBA at the University of Oregon. In 1985, he headed to Toronto to challenge Canada's 'real business world.' He was admitted to the Institute of Chartered Accountants of Ontario and joined Price Waterhouse.

'We were lucky. In those boom times, fresh graduates who were willing to work had little difficulty finding jobs. It's a lot tougher now, but I still believe that if you keep at it, you'll make it.'

The lure of the West coast called him back and in 1988, he transferred to Price Waterhouse's Vancouver office. Today, he and his partner Michael Lam, also from Hong Kong, are established in their own accounting practice.

Bernard's specialty is the impact of federal and provincial taxes on real estate transactions and GST in particular. His background in this complex field is invaluable to a growing clientele, many of whom are from Hong Kong, Taiwan and Japan.

He believes it's important to share his experience with new arrivals from Asia. Both he and his partner are active members of the various Chinese community services and Bernard is a frequent speaker and lecturer at the People's Law School in Vancouver.

'By the year 2000 the Pacific Rim will be the focal point of world economic growth. UBC has an excellent exchange program and a well-established Asian business faculty to give students the head start they need. I'm proud of my alma mater's efforts to help make the Pacific community a reality.'

Does he miss Hong Kong? 'I admire the dynamism, the entrepreneurial spirit. But as the East-West interchange continues, those qualities are making their impact here. And besides - I'd never have discovered skiing in Hong Kong.'

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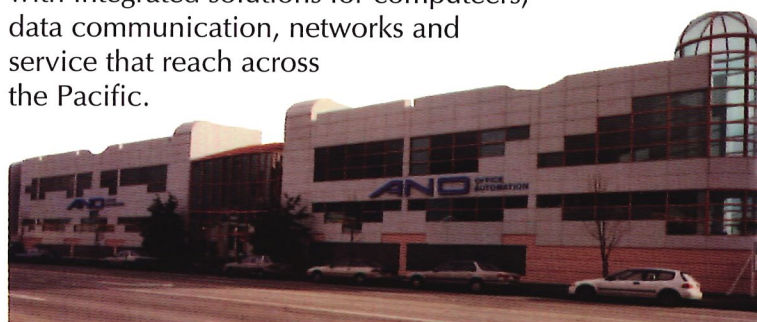
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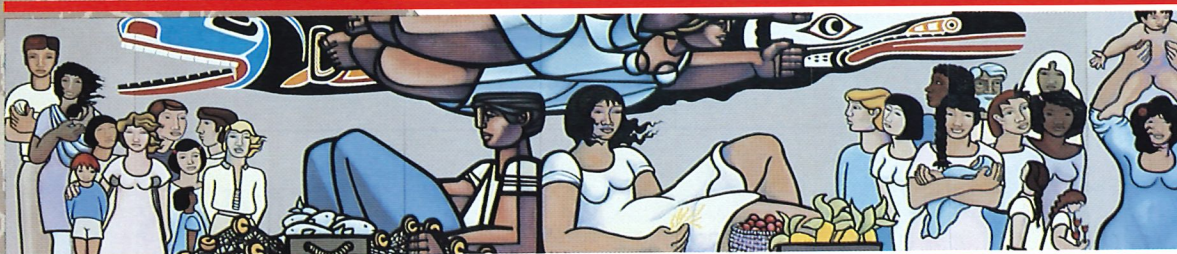
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The "M" stands for Management



1992 was a challenging year for us at Vancouver Community College, but *Pacific Rim Magazine* has once again showed the spirit of community that draws us together. Students and faculty from a dozen different departments around the college have pitched in to produce a professional quality magazine, full of interesting subjects, great pictures, well-designed articles, and useful fact sheets. Not to mention selling all that advertising!

Congratulations to the staff of *Pacific Rim Magazine* for another great effort: happy fifth anniversary.

John Cruickshank
President,
Vancouver Community College

Back in high school, the writers and designers working on the school yearbook spent their time ordering in pizza and throwing paper airplanes. They got little else done. I should know. I was the sports editor and almost didn't get my section done on time.

But that was three years ago. In college, we are all much more mature, of course. Working on *Pacific Rim Magazine* has undeniably been an eye-opening and intellectually stimulating experience, the kind of thing I would recommend for all aspiring writers. I got to meet lots of different people and gained experience putting together a magazine on a professional level.

Jo-Ann Chiu
Editor

Pacific Rim Magazine is celebrating its fifth anniversary with this issue: everyone involved is astounded (and delighted) that we are still on our feet. We've been running the magazine on borrowed equipment, with a changing cast of hard-working and talented volunteers, for five whole years, and each year the magazine has, despite the odds, got better and better.

This year, we take as our theme the United Nations Year of Indigenous Peoples, concentrating on the First Nations of British Columbia and the East Timorese people, still under Indonesian occupation.

And that's just a portion of what's in this issue. Look also for a revisit of last year's feature on Festival Hong Kong, a walk on the beach in Thailand, and a performance by the renowned Strathcona Chinese Dance Company, among other items. Enjoy the magazine; we hope to be ready for you again next year.

Megan Nelson Otton
Managing Editor

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STUDENT CONTRIBUTORS

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Jo-Ann Chiu

ASSOCIATE EDITOR

Karol Morris

ASSISTANT EDITORS

Lila Chan, Beth Hume, Gayle Mavor,
David Nevin

CONTRIBUTING WRITERS

John Alexander, Lois Belluk, Wendy
Bone, Mike Chambers, Lila Chan, Jo-Ann
Chiu, Rita Daulby, Cynthia George,
Christine Hardacker, Graham Harrington,
Paul Kay, Eric Lundgren, Dawn McDevitt,
Gayle Mavor, Karol Morris, David Nevin,
Tang Kai Rui, Robert Sterling, Gary
Towne, Ken Watt

CONTRIBUTING PHOTOGRAPHERS

Irmgard Carter, Ian Gazeley, Adam
Gibbs, Heather Ha, Mike Jensen,
Drago K. K. Lai, Wayne Lyndon Lee, Don
Lui, Natasha Stubbs, Bridget Temoins,
Stephanie Thomas

DESIGNERS

Chris Baird, Greg Fisher, Joseph
Haag, Richard Hoeve, Brenda Lee, Dennis
Liang, Ross Lowe, Gini Pitzer, Rose Poon,
Lisa Wong

COMPUTER ILLUSTRATORS

Chris Baird, Hengameh Faridi, Moragh
Goshinnon, Joseph Haag, Richard Hoeve,
Brenda Lee, Ross Lowe, Kathy Marshall,
Gini Pitzer, Rose Poon, Tommy Tse

COLOUR SEPARATIONS

Jennifer Fitton, Dane Graburn,
Troy K. Gray, Dennis Kristos, Edwin
Leong, Dennis Liang, Moneca Smith,
Dwayne Walsh

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RESEARCH

Tanya Bayley, Jeannie Clement,
Merv Dahl, Nancy Espinoza, Marnie
Fleming, David Goldie, Elinor
Hagen, Jennifer Hunter, Patricia
Jacquet, Gladys Joe, Linda Laronde,
Alisa Levenstein, Susan Pegram,
Jim Rolston, Gisele Smitsdorff, Anne
Speer, Annemiek Stoodley, Mee Ling
Tse, Allen Whitfield, Nancy Wong,
Sandra Wong-Moon, Alexandra
Youngberg

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Schut, Dan Sherlock, Marie
Simbulan, Tommaso Siracusa,
Danial Southard, Brandt Tessler,
Steve Ungar, Geoff Wall, Julia Watt,
Siu Yin Yau

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MANAGEMENT AND SUPPORT

PUBLISHER

Richard Hopkins

MANAGING EDITOR

Megan Nelson Otton

ADVERTISING SALES

MANAGER Larry Sherwood
ASSOCIATE Keith Murray

ART DIRECTOR

Peter Manning

PRODUCTION CO-ORDINATOR

Michael K.W. Lee

EDITORIAL CONSULTANTS

Ruth Bromley, Ann Calla, Jim
Placzek, Richard Vedan

MAGAZINE LAUNCH

CO-ORDINATOR Parveen Jiواني
ASSOCIATES Elizabeth Chong,
Gayle Thody

COMPUTER GRAPHICS

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SISTERS *in* DANCE

by Jo-Ann Chiu

PETALS

OF

THE

RED

LILY



Vancouver's Strathcona Chinese

Dance Company turns 20

this year. The company has won

international recognition for its on-

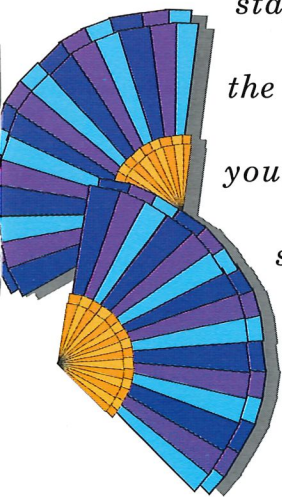
stage razzle-dazzle, but

the real strength of the company lies in its

young women performers, who use their

skills in Chinese dance to foster their

cultural heritage around the world.



In 1973, when Mimie Ho founded the Strathcona Chinese Dance Company, it was just another recreational activity offered at the Strathcona Community Centre in Vancouver's Chinatown. Twenty years later, SCDC has emerged as an internationally renowned Chinese folkloric group, dedicated to promoting traditional Chinese culture through dance.

In addition to command performances for royalty and heads of state and awards for outstanding artistic achievements and community service, recent honours include serving as Canadian

PHOTOS BY DRAGO K. K. LAI



cultural ambassadors in Washington, D.C., in March of 1992, and being appointed one of the Official Performing Troupes for the recent Festival Hong Kong in Canada in the fall of 1992. SCDC will embark on a tour of Europe in July 1993 to celebrate its twentieth anniversary.

SCDC provides basic dance training and educa-

grinning at each other sheepishly. "At first you think, I don't wanna do this!—like Lisa," says Val Ho, 15, eyeing her 11-year-old sister. "But then you realize, hey, this is my culture!"

These days, Mimie Ho comfortably allows her eldest daughter Anabel to take on more of the teaching and administrative duties of running SCDC. Anabel Ho began studying Chinese dance at the age of three, and went on to train in classical ballet. Now 17, she is currently at the advanced level of the Royal Academy of Dance. Although Mimie Ho was herself a Chinese dancer back in Hong Kong, it is Anabel's formal dance

training that has since led to improved technical execution in SCDC's repertoire.

An accomplished choreographer who has travelled to China five times to perform, take lessons, and receive choreography awards, Anabel Ho has also travelled widely throughout Canada, the United States, and Asia, performing and conducting workshops in Chinese dance.

As a champion of the National Talent Search held in 1992, Anabel was also chosen to participate as a performer and ambassador in the musical production *Spirit of a Nation*, which toured nationwide in celebration of Canada's 125th anniversary.

"We are an amateur folkloric group," explains Anabel, "but we try hard to attain professional standards." SCDC's members are considered amateurs because its instructors (including the Hos) and its dancers are not paid for their involvement. In this non-profit organization, nominal fees and performance honoraria go towards company expenses such as costumes and transportation. But the company aims to be as professional as possible by producing quality work and living up to its respected reputation. At the same time, everyone enjoys themselves, too. "Everyone is like a member in a family," says Anabel. "We don't come to class just to learn about dancing; we're



The Lotus Roots dance presents a real challenge to the dancers with its gigantic hoop costumes.

tion in traditional Chinese culture—and a valuable sense of family and teamwork for its dancers. It combines the merits of Chinese philosophy and culture with the common sense of the West, and instills in its successive generations of Chinese-Canadian dancers an appreciation for their cultural legacy.

The Strathcona Chinese Dance Company is made up of about 80 girls and young women ranging in age from 5 to 20, generally divided into little girls' and youth groups. Included among the principals are Mimie's own three daughters, Anabel, Valerie, and Lisa. "We were born into it. We didn't have a choice," say Anabel and Valerie,

here also for the socializing, doing things together. The trips are lots of fun!”

During the excursion to Washington last spring, the girls came across another memorable adventure to add to their collection of stories. They were at the Vancouver airport waiting for their flight when they noticed a mob of girls standing awkwardly in a transfixed crowd. Curious, the Strath girls wanted to see what all the sensation was about. In the centre of the hubbub, they discovered Andy Lau, the handsome and phenomenally popular actor/singer from Hong Kong. Lau had just finished his concert in Vancouver the night before and was on his way to another concert in San Francisco.

“All these girls were just standing there frozen, speaking to him in meek, hushed voices, as if to say ‘Oh, we are not worthy!’” remembers Anabel joyously. But the Strathcona girls went right up to Lau and greeted him as if they were old friends, taking masses of “family pictures,” while they surrounded him.

Vivian Jung, who is the official stage-mother, hairdresser, and wardrobe manager for the youth group, and whose 12-year-old daughter, Shelley, has been dancing with SCDC for seven years, cites the friendly atmosphere as the main reason behind her daughter’s love for the company. “The mood at Strath is very relaxed in comparison to other places. And it’s also fun because of the variety. In addition to Chinese dance, Anabel also teaches them ballet and sometimes jazz dance.”

Even during the rougher performance times, when the pressure is on to do a good job, and the girls get on one another’s nerves, there is still a sense of family. Hair pins, brow make-up, and “have-you-eaten-yet” remain the mainstay of backstage talk. Food is a serious subject in Chinese society, and SCDC is no exception.

The company’s ethnic makeup is predominantly Chinese, though there are no prerequisites for joining the company, in race—or gender, for that matter. But while baby brothers and fathers watching dance practices are

the norm, and younger boys occasionally help out at special shows, male dancers are hard to find at SCDC. “Here in the West, guys just don’t seem to be as interested in dancing as the girls are,” explains Anabel. Society’s notions of masculinity eventually force SCDC’s little boy stars to drop out when they get older. Valerie Ho is legendary not only for her temper and trademark baseball cap (a collection 32-strong at the writing of this article), but also for playing the male roles, which is why she was assigned to be in charge of the boys’ team.

Despite their young ages, the girls already have an intense appreciation for the traditional and diverse symbols of Chinese feminine beauty, from the graceful swaying walk of a Manchu

*The Peacock dance,
from the Dai region,
reflects the Dai respect
for peacocks as symbols
of both beauty and
prosperity.*



concubine (shades of the film, *The Last Emperor*), to the Dai region’s respect for peacocks as symbols of both beauty and prosperity, to the mysterious, exotic poses of the dancers in

the Dunhuang cave murals on the Old Silk Road. While ethnic costumes always reflect the characteristics of the national dances, some outfits can be a challenge to the wearer. The girls are always keen to fool around with the Manchu flower-pot shoes,





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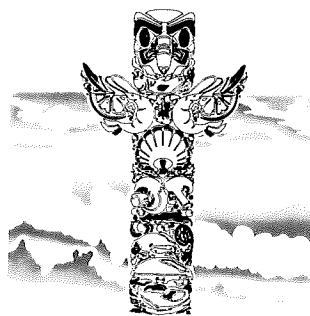
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ISLAND, JUST PAST THE KIDS ONLY
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but they become anxious every time they have to pin on the gigantic hooped costumes to perform the quirky Lotus Roots dance.

The spectacular Red Lily dance, co-choreographed by Anabel Ho, can best describe the company. The dance depicts the gallant struggle of the beautiful red lily, from its modest beginning as a bud, to its serene blossoming into the flower. Encountering wind and rain, the red lily survives brilliantly, with no loss of its grace and delicate beauty. Strathcona dancers are each a petal of that red lily. Through their common appreciation for dance art, the friendships they have made, and the legacy of their own Chinese culture, they unite as one whole flower. Strong in their own chosen art form, they meet their challenges and shine radiantly in the garden of dance. ♦

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The Art of Chinese Dance

"Chinese dance is a broad name," says Anabel Ho. "There are 57 different minority nationalities in China, each with its own unique style of dancing, and a history spanning thousands of years."

It would be difficult, therefore, even to begin to explain the rich and colourful history of Chinese dance in a single article. The art of Chinese dance has existed since the earliest times of Chinese civilization, and began as part of various magical and ceremonial rites. As society developed, dance ceased to be purely ritual and began to be enjoyed as entertainment.

Chinese dance can now be classified into three general categories: ballet, classical dance, and folk dance. It is important to note that folk dance, such as Tibetan dance, was not originally meant to be seen onstage.

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Sort of like square dancing, these minority dances were a way of socializing at get-togethers. The music may consist of just drums, and the dances of some basic steps. Their private poignancy would normally be lost onstage. SCDC modifies such dances to cater to a Western audience, by taking specific steps and choreographing them into a dance intended for the stage.

The SCDC repertoire consists of some set dances, but most are specially staged, recreated, or completely choreographed by the group's instructors. Anabel Ho listens to "a lot of tapes," and then uses the music to get "inspired" to choreograph dances, such as award-winning numbers *Little Girl in Xinjiang*, *Plum Blossom*, and *Joyous Celebration*. At other times, she may start with a theme or specific ideas in mind, and then will begin the quest to find the right music to make the dance come to life.

At SCDC, the goal is to share culture, to enable those who were born locally to be able to get in touch with their own Chinese heritage. SCDC is a non-profit organization, and operates from strong community support. The parents of the dancers form the Strathcona Chinese Dance Society, which helps raise funds for the company. But, with dance practices three times a week all year long, extensive performances locally, and regular tours around the world, SCDC dancers have to be as dedicated to their craft as any paid professional dancers back in China.

Chinese dance is an art form as demanding as ballet, and takes years to master. "It takes time to develop," Anabel points out, with the satisfaction of one speaking from experience, "but eventually, after many years of Chinese dance study, feeling and expression will come from within. Like any other art, you must soak in it for a while before the flavour comes out."



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“take nothing but photographs,”

THE BEAUTY OF THE BEACH

Over the past ten years or so, Thailand has begun to market itself not just as a tourist destination for Asian and European travellers, but also as a target for North Americans. Club Med has recently opened a resort at Phuket, and much needed dollars are pouring into a country which has both an abundance of gorgeous beaches and an understanding of how to make tourists feel welcome and relaxed. But if you want to go to Thailand and avoid the big resorts in favour of the smaller, quieter beaches, how do you find them? Ken Watt has spent a lot of time in Thailand and he gives PRM readers directions on how to find and enjoy the perfect beaches of Thailand.

When you land in Bangkok, go to Kaosan Road, where you'll find lots of inexpensive accommodation (try Chai's Guest House) and plenty of travel agents. There, buy a mini-bus/boat package, for about \$10 Canadian, and follow the lead of the Thais themselves, who escape from the monsoons up north to the southern sunshine of the island of Koh Samet. Just a three-hour journey from Bangkok, and you've found Paradise—Paradise Beach, a wide expanse of talcum-powder-soft sand.

The bungalows all along the beach provide comfortable beach chairs, making it a pleasant place to unwind. Pamper yourself in Paradise: swim, suntan, or enjoy, in the comfort of your own beach chair, manicures or pedicures provided by local staff. But don't get too comfortable: your tour of Thailand's beaches is just beginning.

Continued on page 16



Leave nothing but footprints . . . ”

THE TOURIST TIDE

The remote Thai island of Koh Tao in the Gulf of Siam demonstrates in microcosm all the pressures and problems the tourist industry imposes on a delicate ecosystem, a shaky economy, and the cultural identity of the Thai people themselves. Eric Lundgren travelled to Thailand in search of the perfect beach: what he found was a community and environment under siege.

In the early morning the coconut-palm village of Koh Tao is draped in mist: it is an image straight out of a vision. Intoxicated with my mental image of a white beach and blue sky, I was not aware that I was part of the foreign tourist machine that is bearing down on the culture and environment of this tiny island.

Upon reaching the village, I was met by several locals, all equipped with photos and price lists advertising their piece of Koh Tao: Sunset, Tato Lagoon, Tatporn, Koh Tao Cottages, Rocky Resort—all bungalow operations geared to appeal to the Western tourist. I made my choice and was off by boat to Tato Lagoon, where I would spend two lazy, wonderful, thought-provoking months.

I fell instantly in love with Tato Lagoon: a hammock outside the restaurant, tourists lounging around, a white sand beach, and the exotic smell of burning coconut shells. I was introduced to my host family: Mama, Papa, and their son Et. Even with the pressure of eighteen-hour days, seven days a week, the family running the bungalows remains cheerful, tolerant, and helpful.

Continued on page 17

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BEAUTY BEACH

continued from page 14

After your visit to Paradise, return to Bangkok. From there, travel by over-night train to Surat-Thani. Book a second-class sleeper, with a ceiling fan rather than chilly air-conditioning, the best travel bargain in Southeast Asia. Upon arrival, you'll find buses waiting to take you to Don Sak harbour, where boats depart for the island of Koh Samui.

The boat lands at Na-Thon, the largest town on the island, and, incidentally, a great place to shop. Bargains are to be had in silver crafts and clothing. Try the mango shakes in town: golden, thick, and very rich. If you get homesick, you can buy North American beer in some of the cafes.

In Na-Thon, you will be confronted by minibus drivers offering you transportation to the two largest beaches on the island, Chaweng and Lamai. Lamai Beach is somewhat less developed than Chaweng, although Chaweng does have more night life, if that is what you are looking for.

One reason I recommend Lamai Beach is because of the Chun Chin restaurant, right on the beach. I've never had a better meal in Thailand. I returned last May after a two-year absence, and the place hadn't changed a bit. You must try their fried fish with chilis, and peanut cake for dessert.

If you think that Koh Samui is too busy for your liking, then a boat north from either Na-Thon or Bo-Phut will transport you to Koh Phangan. This is a much quieter island, and tourists tend to stay longer. While there are several nice beaches on the island, I recommend Haddrin Beach, on the south-east corner. This soft sandy beach is a great place for quiet contemplation, practising the graceful art of Tai Chi, or getting a Thai massage.

Although you may not think that beaches can get any better than these, they do. Go back to Na-Thon on the mainland, buy a ticket to Krabi, across the peninsula, and take a boat to Pranang Beach. Pranang has the white sand, great food, and tranquility of Paradise and Lamai beaches, plus the country's most dazzling skyscape: soft morning light, the gentle sweep of afternoon clouds, dazzling sunsets, and, come nightfall, vast starfields.

This beach also offers body surfing, beachcombing, swimming, and snorkelling among the coral reefs. And when you get hungry, I especially recommend the seafood and atmosphere at CoCo's restaurant, where the staff is enormously friendly and attentive. If you wish, you can even stay at their quaint

bungalows, the best on the beach.

Pranang made such an impression on me that I returned last year and stayed a month, after dreaming about the place from the moment I left. So, when February blues strike, remember Pranang and all of Thailand's gorgeous beaches. And remember, if you go there, treat the beaches and the people with respect. After all, this is the only way to ensure the perfect beaches will be there if you want to return: and you will want to return.

TOURIST TIDE

continued from page 15

They have no choice: their old, pre-tourist way of life has been destroyed. Just two years before my arrival, they were picking coconuts, a traditional job for the people of Koh Tao. Now, with the running of a bungalow operation, they are exposed daily to Western pop music, fancy clothes, cameras and watches, all kinds of Western styles and Western ways stamping themselves on the minds of these once isolated and remote people. Even young Et has decided he wants to marry a European girl. He no longer finds the Thai form of beauty desirable.

The culture is not the only thing under siege. The environment is also suffering. On an average day in Koh Tao, I would drink two bottles of water. Multiply this number by 700, the approximate daily number of tourists during the high season, and there is an instant garbage problem. I saw countless fires fuelled mainly by plastic bottles. The air is often black and smoky. Mama has developed a rasping cough, but she doesn't connect her cough with the smoke.

The impact of tourism is also spreading out to the island's beaches. Freedom Beach, cherished for its seclusion, white sand and clear aquamarine waters appears perfect from a distance. Up close, however, it is strewn with glass, plastic bottles, pieces of fishing net and line, and other garbage. While I was there, a clean-up crew was organized and a short time later the beach was free of rubbish; a few days later, though, it had reverted to its former state. Without continuing attention, preservation of the beach is a hopeless task; waves of tourism will continue to erode Thailand's natural beauty.

The people of Koh Tao probably know what is going to happen to their island under the onslaught of tourism. They only have to go to Koh Samui and Koh Pha Ngan, islands close by, where roads scar the landscape and all-night discos pollute the air. Insensitivity to the disparity between Western and Thai lifestyles can prevent visitors from

intercultural 廣告

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truly experiencing Thailand. This cultural blindness frequently manifests itself in the flaunting of material wealth, which causes the Thai people to doubt their traditional beliefs. The tragic result is spiritual poverty.

Yet there is a paradox: if tourists don't visit Thailand, the already frail local economies may collapse. Perhaps part of the answer lies in the Buddhist principle of maintaining a proper balance.

While you are in Thailand, I recommend travelling slowly and becoming friends with the people you meet. Follow the philosophy expressed in the saying, "take nothing but photographs, leave nothing but footprints."❖

For THE OCCIDENTAL TOURIST

Many visitors to the tropical islands of Thailand are searching for the perfect setting for much-needed rest and relaxation, a chance to be pampered. Others are looking for a cultural experience, a better understanding of another society, of human nature. Those who visit Thailand for any length of time will undoubtedly find a bit of both, and more.

Whatever it is we are hoping to achieve during our travels, we invariably bring with us aspects of our home country. As Eric Lundgren points out in the previous article, travellers display wealth unheard of in Thailand on such a mass scale. Just as importantly, we bring our perspectives and opinions, ethics and morals. Applying these to Asian problems can be inappropriate and cause the Westerner to appear unaware of his own limitations as a casual visitor (and therefore as someone patronizing the Thai culture).

Two commonly held misconceptions about rural development in Southeast Asia are: (1) that all development is good; and (2) that all development is bad. Roads that "scar" the landscape also provide obvious benefits. Most development has both positive and negative impact.

Another commonly held misconception is that the use of Western goods implies an acceptance of Western culture and a loss of the home culture. The young Thai standing on the corner wearing jeans and a T-shirt, drinking a Coke, and humming along to American pop music, may appear "Westernized," but other than in appearance, is he? Culture really *is* more than skin deep.

The effect of Western technology on Asia is profound, however. The Thai government is scrambling to find ways to cope with the problems that Thai automobile growth (giving ready tourist access to remote locations) and use of disposables (water bottles, for example) have created. Legislation has resulted in emission-control and anti-litter campaigns similar to those implemented in Canada to protect our own environment.

Much of the development on the Thai islands is a direct reaction to the increased market provided by Western vacationers. Lax controls and unscrupulous landowners, developers, and management have guaranteed that on some islands, tourism is a short-term investment. Development geared to providing the visitor with accommodation and amenities is destroying the aesthetic appeal of some areas, and thus the main attraction. Tourism will slow to a trickle in these areas, not because of pangs of conscience on the part of visitors or as the result of a boycott, but because greed has allowed the area's destruction.

As travellers, we face awkward moral questions that we can more easily turn a blind eye to at home. There are no easy answers. Perhaps it will help if we give thought to our intentions for our trips, what we hope to take away and what we hope to leave behind. We cannot expect to travel invisibly, nor can we travel blind. Most importantly, alongside the passport and camera, we should pack some humility. —David Nevin



THAILAND

TRAVEL



Visa: not required for tourist visits of 15 days or less; those staying longer require a non-immigrant 90-day visa, as do business travellers

Health Precautions: vaccinations not needed unless travelling from infected area; in rural areas: typhoid and hepatitis immunization advisable; malaria risk; drink bottled or boiled water

Tipping: 10% hotel service charge and 11% government

tax charged on room bill; tip 10% if the service is good and no service charge is stated; porters (airport and hotel) and hairdressers, approx. 20 baht

Currency and Exchange: baht; 100 satang = 1 baht
19.72 baht = C\$1 (29 April 1993)

Religions: 95% Buddhist, 4% Islam, 1% Hindu, 0.5% Christian

Airlines: Canadian Airlines: daily flights (exc. Fri.) ex Vancouver, short stop in HK,

flying time 17 hr. 55 min. Cathay Pacific: daily flights Vancouver to HK with connecting flights to Bangkok. Thai Air: daily flights ex Los Angeles. JAL: 4 flights/wk. ex Vancouver via Tokyo. Korean Air: 3 flights/wk. ex Vancouver via Seoul

Distance from Airport: Don Muang Airport-Bangkok 25 km; taxi 130 baht; bus 100 baht

Transportation: car rental widely available; international driver's license required; taxis plentiful, negotiable fares; 30 -100 baht within Bangkok (the most expensive city); prices higher in the morning and in wet season; no tipping

BUSINESS

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Canadian Representatives: Canadian Embassy
Boonmitre Building, 11th Fl.
138 Sillon Rd.

Bangkok 10500, Thailand

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Fax: (66-2) 236-6463

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GENERAL INFORMATION

Public Holidays (1993):

Jan. 1
Mar. 7
April 6
April 12-14
May 1
May 5
May 17 (var.)
June 4 (var.)
Aug. 2
Aug. 12
Oct. 23
Dec. 5
Dec. 10
Dec. 31

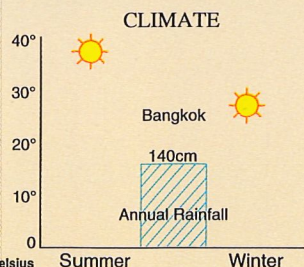
New Year's Day
Magha Puja
Chakri Day
Songkran (water) Festival
Labour Day
Coronation Day
Royal Ploughing Ceremony
Visakha Puja
Asalha Puja
Queen's Birthday
King Chulalongkorn Day
King's Birthday
Constitution Day
New Year's Eve

Capital: Bangkok (Krung Thep)

Other Major Centres:
Chiang Mai, Phuket

Population: 57,200,000 (1993); 75% Thai, 14% Chinese, 4% Malay, 7% other

Notes: do not touch anyone on the head; do not point your feet at anyone—sit with your feet aimed away from others; always remove footwear when entering a temple. Electricity 220v AC; adaptors supplied in hotels.



Hot season, March-May; rainy season, June-Oct.; cool season, Nov.-Feb.

Languages: Thai, Chinese; some English spoken in all major centres by hotel and

restaurant staff, market workers, taxi-drivers

Time Difference: PST +15 hr.

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THE UN YEAR OF INDIGENOUS PEOPLES



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PROBLEMS IN THE LIVES OF INDIGENOUS
PEOPLES ON BOTH SIDES OF THE PACIFIC RIM.



This year, 1993, has been proclaimed the Year of Indigenous Peoples by the Forty-Fifth General Assembly of the United Nations (Art. 45/164). For 12 months public attention will be focused on indigenous communities as disparate as the people of East Timor, in the Indonesian archipelago, and the Innu of Canada's Arctic.

The first challenge was to define "indigenous." Eventually, the UN settled on the following: "indigenous" means the descendants of people who inhabited a country before settlers from another cultural origin arrived and became dominant through conquest.

The UN will be examining the human rights abuses, often bordering on genocide, practised against these people, and offering both money and technical help. And for the first time, indigenous people will be encouraged to take an active role in the UN's deliberations, rather than having to let the

colonial majority governments speak for them.

The UN has also reconsidered its 40-year-old policy of assimilation of indigenous peoples, and now admits that forcing them to adopt the culture of the invaders has been a failure. Instead, they will be encouraged to maintain cultural independence in the face of often overwhelming pressure to abandon their own culture. Groups as far apart as the Amazon and Norway will be able to talk to each other, through the UN, about issues they have in common, from land rights, to language, to cultural assimilation.

The biggest threat to indigenous peoples everywhere is annihilation. With the support of the UN, however, more nations will be held accountable to international courts for their treatment of indigenous peoples. The Year of Indigenous Peoples is bringing these people and their problems to the world's attention. Let the healing begin. —David Nevin

ICON ILLUSTRATIONS BY RICHARD HOEVE



THE MOSAIC OF RACES

A Vancouver mural celebrates multiculturalism and the art of B.C.'s First Nations.

Juan Sanchez and Nora Patrich are artists of the Americas who now make Vancouver their home. In 1992 the city commissioned them to paint a mural (shown above) for the local Vancouver Folk Festival, in celebration of multiculturalism.

The centre top of the mural represents the cultures

"We native students and young people are the ones to hold the dream, the vision that our First Nations people will take their rightful place in modern society, as Keepers of the Fire, Defenders of the Land, Teachers of Ancient Truths."

—Robert Sterling

that were here first. As Juan explains, "I think this is what everything is getting nourished from." He adds, "The indigenous symbols incorporated into the Folk Festival mural are not to be considered our symbols. It is our way of recognizing a culture which is beautiful and important to us."

This mural, say Juan and Nora, embodies what British Columbia was, is, and can become. —Rita Daulby

PHOTO BY IRMGARD CARTER



CORPORATE BUSINESS ON ABORIGINAL TERMS

The Canadian Council for Native Business links investors inside Canada and across the Pacific Rim with Aboriginal partners.

by Wendy Bone

In a modest single room on the ninth floor of a downtown office building, Patrick Kelly rises from his partition-enclosed desk and greets me cordially. Two small prints by prominent West Coast Indian artist Roy Henry Vickers are displayed on one wall, while a long white bookshelf, neatly stacked with First Nations' literature and brochures, lines the opposite wall. From the start, it is clear that Kelly, a soft-spoken man, is more interested in talking about opportunities for Aboriginal people than he is in talking about himself.

Kelly is the Executive Director of the B.C. Chapter of the Canadian Council for Native Business, operating out of this one-man office since its opening in March 1992. The CCNB, a national, non-profit organization, helps First Nations people achieve economic self-sufficiency by providing linkages between

Native people, one of the fastest growing segments of Canada's post-secondary educated population, and the non-Aboriginal business community.

Kelly supports this linkage through education, training, and business networks by providing information on available Native goods and services to any prospective customers. He also helps place Native people in the technical, academic, financial, or scientific areas of their choice.

As Executive Director of the Canadian Council for Native Business office in British Columbia, Kelly is fulfilling his personal goal of assisting young Native people find their own career paths in life.

Education, which has always been Kelly's special interest, is highly valued according to the traditions of his people, the Sto:lo, a name which is lit-

erally translated as "People of the River." (The river referred to is the vast Fraser River, which divides the province pretty much in half.)

One of the basic principles of Sto:lo and most other Native traditions is to ensure that every person grows up to be independent and self-supporting. When a child exhibits natural talents in a particular area, both the elders and the child's family recognize it and work to foster its growth.

Kelly himself clearly has gained a strong sense of responsibility from both his family and

his people. "My grandmother taught me a lot of values and principles of what it was like in our traditions and what our responsibilities were. It's from that teaching as a child that I learned the value of education, and that's always been a part of me as I assumed the responsibilities that I need to in life. Fundamental values have always been a part of me, so I do anything I can to achieve and express that state of independence."

In the Sto:lo tradition, after personal independence is achieved, a person must then strive for a state of interdependence. When individuals can meet their own basic needs, they further their growth by becoming interdependent within the community and thus contributing to it.

Within this context Kelly speaks of his other public role as a member of the Board of Directors of Vancouver Community College. "I am able to contribute to the work needed at the board level at VCC and I'm offering my skills and abilities to help the Board do the work that it needs to do. That's how I see my role, in a traditional sense, as an Aboriginal person."

Kelly graduated from Mission Senior High School in 1970, and for three years attended the University of British Columbia in the Native Indian Teacher Education program. He wants others to share his personal understanding of the value of education in a changing world in which the ability

"If they are entering a partnership, Aboriginal people want to make sure that the philosophies and attitudes and approaches to the business are shared with their people."

Patrick Kelly

*Patrick Kelly,
Executive
Director of the
B.C. Chapter of
the Canadian
Council for
Native Business,
in his down-
town office.*

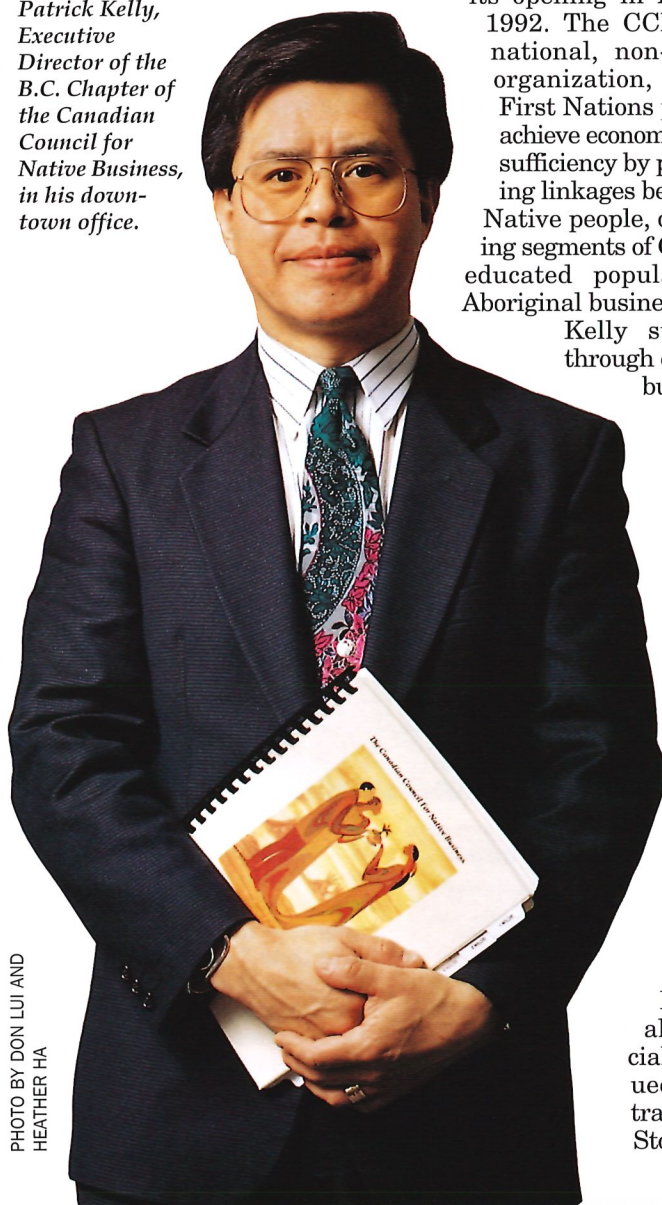


PHOTO BY DON LUI AND
HEATHER HA

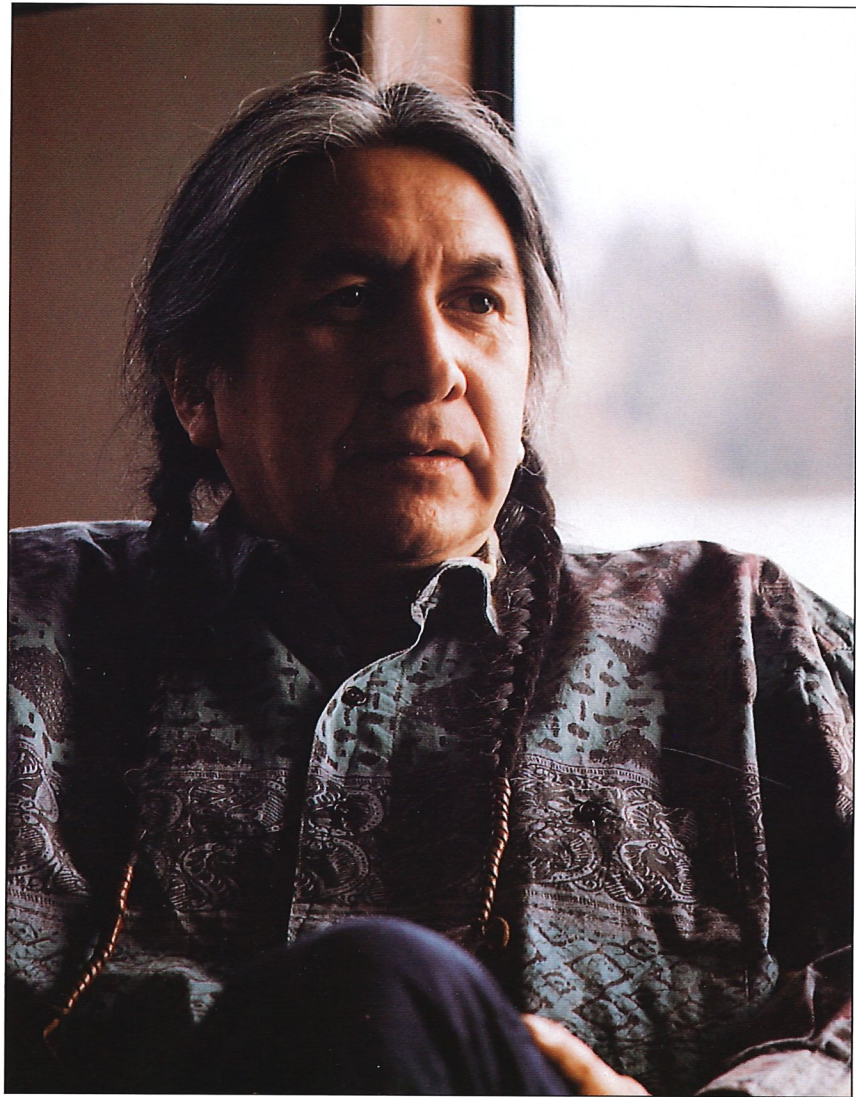
to learn continuously is becoming a more crucial skill. "I never stop learning and I always take different courses. I am always reading extensively, learning new skills and developing new abilities, so for me education is a continuous part of life. It is no longer okay to have only one set of skills or abilities and expect that to endure throughout your life. The ecological changes, the job market changes are so rapid."

On a larger economic scale, he wants people to realize that the Aboriginal people are a vast, untapped resource for the business community. For Canada to retain its strong position in global markets, emphasis must be shifted from primary industries, such as forestry and mining, to the service and technology sectors—areas which have shown job-creation growth in the past decade. Businesses must accommodate new ideas and approaches to revitalize Canada's lagging economy, and one of the keys to such development is co-operation with Aboriginal communities.

However, Aboriginal businesses in Canada are generally still isolated and in the fledgling stage: Native people are concerned with gaining access to the capital so crucial to make their businesses work. Partnerships and joint ventures are attractive options for them, in part because they seek experienced business people, with expertise and capital, to work with. In return, Aboriginal business people can offer new markets, and possibly even leasehold land, which would otherwise not be available to developers.

Such partnerships are already happening on Vancouver's North Shore. Chief Leonard George of the Tsleil-Waututh (formerly called Burrard) Band has been working with the Asian-based property group Abbey Woods Developments on the creation of a golf driving range in North Vancouver (see side bar).

But attitudinal barriers exist within the business realm, where the traditional Native focus on community differs from the typical non-Native emphasis on entrepreneurship. In Aboriginal thinking, cultural and lifestyle differences must be understood by both sides before mutually satisfying business relationships can be built.



Native people traditionally set goals through consensus and co-operation rather than through instruction or pressure tactics. Non-competitiveness and sharing became valued because, historically, group survival took precedence over the accumulation of individual wealth.

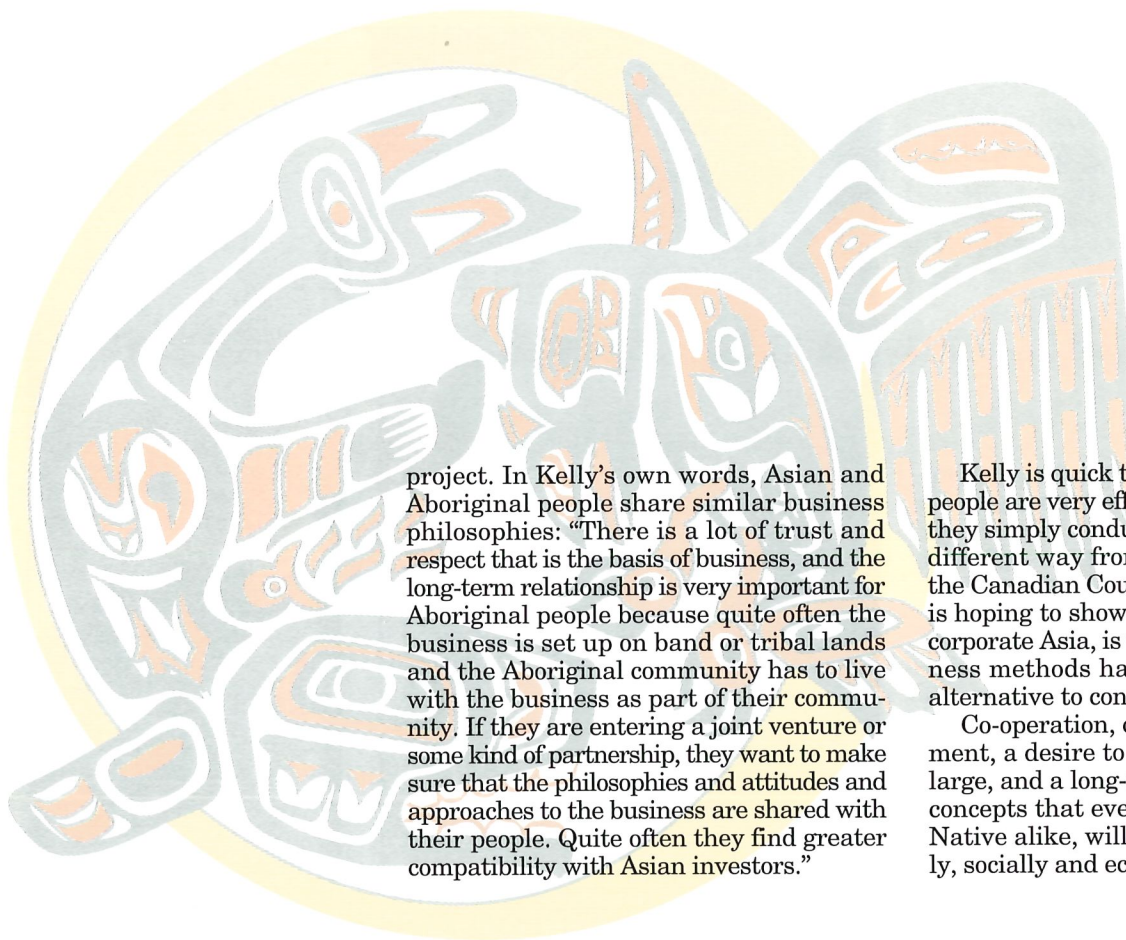
Native tradition also upholds the need to exist in harmony with nature, a principle closely connected with the desire for interdependence. Born of this need is a concept of time that is ruled by the forces of nature—things will get done when all environmental factors are favourable.

In many, if not all, cases an Aboriginal tribal leader will set up business opportunities that benefit the whole community, as in the case of the Tsleil-Waututh Band. They participated in the driving range project on the understanding that employment and training would be provided for their people, environmental concerns would be heeded, and the community would prosper. A tall order to fill for non-Aboriginal companies that generally do not have the same business practices.

It is no coincidence that a Pacific Rim company was picked for the Tsleil-Waututh

Chief Leonard George, of the Tsleil-Waututh Band (formerly the Burrard Band) on Vancouver's North Shore, has formed a business partnership with Hong Kong's Abbey Woods Development Company.

PHOTO BY IAN GAZELEY



project. In Kelly's own words, Asian and Aboriginal people share similar business philosophies: "There is a lot of trust and respect that is the basis of business, and the long-term relationship is very important for Aboriginal people because quite often the business is set up on band or tribal lands and the Aboriginal community has to live with the business as part of their community. If they are entering a joint venture or some kind of partnership, they want to make sure that the philosophies and attitudes and approaches to the business are shared with their people. Quite often they find greater compatibility with Asian investors."

Kelly is quick to assert that Aboriginal people are very efficient and business-like: they simply conduct their businesses in a different way from other cultures. What the Canadian Council for Native Business is hoping to show corporate Canada, and corporate Asia, is that First Nations' business methods have much to offer as an alternative to conventional methods.

Co-operation, concern for the environment, a desire to help the community at large, and a long-term perspective are all concepts that everyone, Native and non-Native alike, will benefit from, personally, socially and economically. ♦

IN TRUE PARTNERSHIP STYLE

Hugging the side of the Seymour foothills, Dollarton Highway winds and weaves through the trees. If you follow it a short distance into Deep Cove, there is, on the left-hand side, a small white-painted sign that says "Tsleil-Waututh Indian Band." It marks a road which climbs steeply upwards. The neighborhood is busy; people are out on their balconies and workmen are scattered everywhere. Higher up are some newly built houses and a cluster of small grey mobile offices. In one of the offices, an Asian woman is working at a reception desk. "Abbey Woods Developments," she answers to each ring of the phone, and it doesn't stop ringing.

Last week I visited Chief Leonard George of the Tsleil-Waututh Indian Band in his home. As he sat in front of the huge expanse of his living-room window, Burrard Inlet in the background, he talked about the evolution of his business partnership with Hong Kong's Abbey Woods Developments. They have just completed a driving range in Deep Cove and are now working on the construction of 100 townhouses, scheduled to be completed this summer. He considers Loong Keng Lim, president of Abbey Woods, both a friend and a colleague.

He was the one person who understood my philosophy of what I was trying to do," says George, adding that his focus has always been on the development of his community and his people.

"What your community wants and needs means more than the cause and effect of making money."

When George was first elected chief, he set aside five acres of reserve land for residential development. He wanted as many band members as possible to be trained both directly and indirectly through the development project. After consulting his people

and establishing a traditional council, George started looking for developers who would help him build.

George wanted a trusting business relationship: "We needed a partner...rather than a developer who would just lease the land off us." He was looking for "a long-term marriage rather than a one-night stand." The council selected 18 developers, and for eight months interviewed them thoroughly. George's attitude towards them was this: "You're not going to be acting as a normal developer...you are going to become part of the community." Most developers didn't understand this approach to business. They were more of the one-night stand variety: build it, sell it, and get out of it quickly.

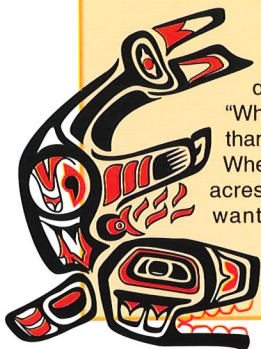
Loong Keng was willing to develop a sense of trust. He spent four months meeting with the council before they decided to work together. Last May he moved his offices onto the reserve and brought his relatives from Hong Kong to meet with the Band.

George says Asians and Natives have some similarities: "[The Chinese] understand what it is to be poor. They understand what it is to be oppressed. . . . They only gained respect because they are now an economic power."

Now, says George, his people have an employee development officer and will soon be opening a restaurant and convenience store. The building costs and the profits are split down the middle, in true partnership style. He is confident that this style of doing business will be the wave of the future: "The big conglomerates—they'll die and fade away. We'll become a force again as smaller communities of innovative people."

"It's a new frontier, and if we approach it right, we can right a lot of wrong mistakes that were made."

—Wendy Bone



MODERN FABRICS

A B.C. designer brings Aboriginal fashions into vogue.

ANCIENT DESIGNS

by Lois Belluk



Ten nervous teenagers crowd into a small hotel conference area doubling as tonight's dressing room. They scramble for hoop earrings, lip liner, and mirror space. "Do I need more foundation or mascara?" "Was that your dad? Is your mom coming, too?"

Vancouver designer Pam Baker is about to showcase 20 original fashion pieces and these teens, as nervous as if this were Paris haute-couture, will be her models. Baker is calm and collected. At 32 years of age, she has had professional models parade her work before buyers across Canada and the United States. Tonight, she has deliberately chosen inexperienced models to promote their unique heritage. "My goal is to get out and add to the kids' confidence and self-esteem," she says. "I want them to build on their culture and heritage and be proud of themselves."

The ten Aboriginal boys and girls were selected from high schools in Vancouver's inner city. A fund raising dinner has been planned to send the young models to the American Indian Week and Gathering of Nations Pow Wow in Albuquerque, New Mexico.

Baker has been designing men's and women's clothing for 15 years. Her garments, while created from loose and flowing silks, cottons, and fine wools, are heavy with Aboriginal tradition. With Kwakiutl, Squamish, Salish, Tlingit, and Haida nations in her ancestry, Baker has a rich heritage from which she draws inspiration.

"It's from my mother's side of the family," she says. "A lot of the designs are Kwakiutl. But I won't design a cougar or owl unless somebody orders it. I don't have the right." Traditional designs are sacred to each clan and Baker's designs range from her own clan's two-headed sea serpent to an

ultra-modern arrangement of tee-pees and tomahawks.

Baker's high-fashion garments are far from the ceremonial vests and blankets she grew up with as a child in Alert Bay. On the back of short-cropped bomber jackets sits an embroidered blood-red sea-serpent; a pale foam-green swing coat has the same

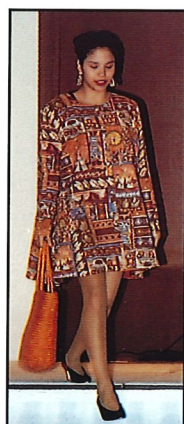
serpents in yellow stitching circling the bottom of the coat. The contrast of the strong stylized clan design with the fresh modern drape of fabric is striking and attractive.

Although Baker's work is original and therefore often custom ordered, she wants to expand her business to the ready-to-wear market. Her latest work has a Sechelt design and sells in three Vancouver stores. "Each store has a plaque to tell what the design means. People are interested—they want to know what they're wearing."

In the past, her work has been shown in Chicago, Seattle, and San Francisco, but today she wants to make an impact on the Canadian ready-to-wear market. "Next year we'll come up with a really high fashion line—lots of beads and Northwest coast designs," she says.

Whether Baker combines vibrant fuschia wool with abalone-shell buttons to create a fashionable suit, patterns silk fabric with tee-pees and tomahawks, or blends all the elements of the hunt for a trendy bomber jacket, the result is a classic combination of old and new. ♦

With Kwakiutl, Squamish, Salish, Tlingit, and Haida nations in her ancestry, Baker has a rich heritage from which she draws inspiration.



PHOTOS BY IAN GAZELEY



THE ART OF

Age-old Techniques for Modern Heirlooms.

THE BENTWOOD BOX

by John Alexander

Bentwood boxes, also known as bent boxes, are functional works of art unique to the First Nations people who have lived along the Pacific Northwest Coast of Canada and the United States, in British Columbia, Alaska, and Washington, for thousands of years. Boxes can be as small as a few inches square, or as large as a standing person. The everyday ones were used for cooking food, for storage, and even as coffins. The most beautifully decorated ones were given as presents during feasts or potlatches. Ancient ones still survive, mostly in museums.

Artists today are still following the age-old techniques for making these lovely boxes. The illustrations show Larry Rosso, regarded by many as British Columbia's leading bent-box maker, at work in his Richmond studio. Rosso, a Carrier, began carving wood as a boy in Fort Babine, a community north west of Prince George. Later, while working as a carpenter in Vancouver, he met Kwakiutl carvers Lloyd Wadhams and Doug Crammer, who further stimulated his interest in Northwest Coast art. It was Crammer who taught Rosso Kwakiutl design and the art of bending boxes.

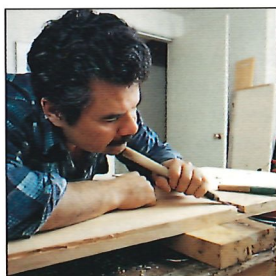
The boxes are made in one piece, out of a thin plank of tightly grained, clear red or yellow cedar. The plank is divided into four sections by being "kerfed," or having grooves cut halfway through it, which are then undercut with a special knife. Next the artist steams each groove until the wood is pliable and then bends the plank into a right angle.

When the bending is complete, the first and fourth sides are pegged or glued together, or laced together with cedar strips, after which the sides are attached in the same way to the base. A lid is prepared separately and fitted tightly over the top.

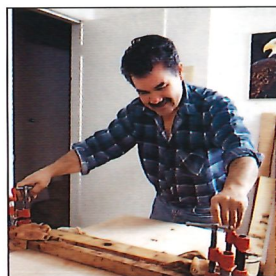
Finally, the sides are decorated with traditional designs, which are either painted, screen printed, or carved. Sometimes pieces of copper or shells are inlaid into the designs. Although these boxes are made today largely for collectors, they are as useful as ever for their original purposes of cooking and storage.

Larry Rosso's work can be seen in Vancouver at the Inuit Gallery, 345 Water Street, (604) 688-7323; Leona Lattimer, 1590 West 2nd Ave., (604) 732-4556; and the Gallery of Tribal Arts, 2329 Granville St., (604) 732-4555.

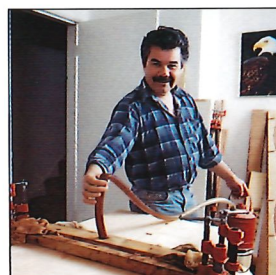
Larry Rosso undercuts the groove in a yellow cedar plank.



A steamer strip, hollow on the underside, is clamped over the groove in the plank.



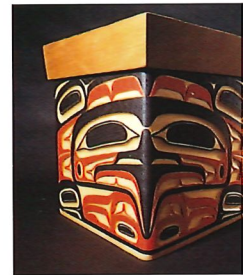
Steam is applied to the groove through a plastic hose inserted into a hole in the steamer strip.



After approximately 40 minutes of steaming, the plank is quickly bent into a right angle.



Boxes are usually painted and/or carved. Here Larry Rosso is applying black acrylic paint to a small bent box.



A finished Rosso bent box seen on display at the Inuit Gallery.



A NEW LOOK AT AN ANCIENT CUISINE

Two chefs showcase the traditional and the new in First Nations food in their Vancouver restaurants.



Chef Bonnie Thorne in front of a carving by her husband, Art Bolton, at her restaurant, the Quilicum.

Quilicum's seafood salad with bannock and oolichan grease (right).

QUILICUM RESTAURANT: *Fine Dining, Aboriginal Style*

Ask anyone what whipped soapallalie is and you might get the answer: "A new skin-care item?" But ask Bonnie Thorne, owner and manager of the Quilicum West Coast Native Indian Restaurant, and she'll describe an intriguing berry dessert from a menu that also includes such exotic items as smoked oolichan, bannock, and caribou stew.

The Quilicum, says Thorne, is a restaurant that blends a variety of foods from different areas of the West Coast, and it is this variety which gives the restaurant its name.

"Quilicum is Chinook jargon, meaning 'the return of the people,'" Thorne explains. "A lot of the villages along the coast picked up this jargon for trading." And 'trading' up and down the coast is just what Thorne does.

"We get herring roe from the Queen Charlottes and smoked oolichans from the Nass River. So we didn't want to just say the restaurant was Nootka or Tsimsian because it's a whole area of specialty foods."

Quilicum is not the first Native Indian restaurant Thorne has managed. A 20-year veteran of the food business, Thorne says she first got her start in 1973, at the same Davie Street location her restaurant now occupies, although then it was Muck-A-Muck.

"I started out washing dishes, tending bar, learning how to cook all the dishes, and finally supervising. I learned the whole business in that time, but I was too young to take on the responsibilities of running a business on my own, though I was asked to."

Thorne eventually left Muck-A-Muck in 1978 and went to the Vancouver Indian Centre where she managed their restaurant until she decided her supervisory skills were more needed at home. But she knew her love affair with the food industry wasn't over.

"I've always envisioned myself as being in the restaurant business, ever since I was a little girl. Even when I tried to get away from it, it was always calling me to come back." And come back she did, opening Quilicum's doors in May of 1985.

From the beginning, Thorne decided that the food should be prepared the traditional way. One of her brothers, however, had different ideas. "He's a fully trained chef but his passion is French cuisine. When he was working here, he would want to change all the sauces," she laughs, "and I'd say, 'No, no, no!'"

Raised in Port Renfrew and a member of the Nuuchan-Nulth Nation, Thorne says it intrigued her to see how her first chef, George Ross, a Tsimsian, prepared the dishes. "It seems to be almost the same up



and down the coast with small differences in, for example, how rice is served." Some people, she explains, will have seaweed and rice with oolichan grease, while others will have oolichan grease with boiled potatoes. But Thorne says, "I never heard about oolichans until I came here and started working at Muck-A-Muck. We would get smelts on our side of

Vancouver Island. They

would come in on the waves and when we were kids, we'd just run in with a fish net, run out and throw our smelts on the beach and run back in again."

At Quilicum, smoked oolichans are served with bannock—"one of my favorite appetizers," says Thorne—or used as a sauce for any of the fish or meat and game dishes. But the biggest selling item, and one they have trouble keeping in stock, is barbecued caribou.

"Anything barbecued is done over an alder fire and has that natural smoked flavour," says Thorne. It is the traditional way of cooking and serving barbecued food, and one that her comment book tells her is a winner with the customers.



Many of Quilicum's customers come from the hotel tourist trade, says Thorne, as well as from the business community, but adds that almost 20 per cent come from "the local Native people in town, which is more than we projected it to be."

And although Quilicum is not a take-out restaurant, some customers have left with the odd dish—well, feast bowls, actually. Made of alder and intricately carved by Thorne's husband, artist Art Bolton, the bowls and trays have been in such demand, that, as Art says, "My wife's been after me to quit selling them" or else they'll soon have none left to serve the food in!

But with or without the feast dishes, the eight-year-old restaurant seems destined to continue its success as it survives its first economic recession. "For us to be here as long as we have just shows our determination to keep it going, I guess," says the restaurateur. "I really enjoy what I'm doing," Thorne adds, "and I am proud to be able to represent our culture to the non-Native community."

Quilicum means "people returning"—and in the case of Thorne's restaurant, it also seems to translate into the customer coming back for more.

—Karol Morris

The Quilicum is located at 1724 Davie St., Vancouver, tel. 681-7044. Hours are: lunch Wed.-Fri. 11:30 am-2:30 pm; dinner every evening 5:00-9:30 pm.

BANNOCK

2 cups (500 ml) unbleached flour
2 cups (500 ml) whole wheat flour
1 tbsp (15 ml) baking powder
3 tbsp (45 ml) sugar
1/2 tsp (2.5 ml) salt
1/2 cup (125 ml) vegetable oil
2 1/2 cups (625 ml) water

Mix dry ingredients thoroughly in a large bowl. Add oil to a well in the centre of the dry ingredients and mix. Add water gradually and mix thoroughly to form a stiff batter.

Push into a well-greased loaf tin (9x5x3 inch). Bake at 300 F (150 C) for 45 minutes.

Cool on rack. Best served on the day it is baked. Serves 6.

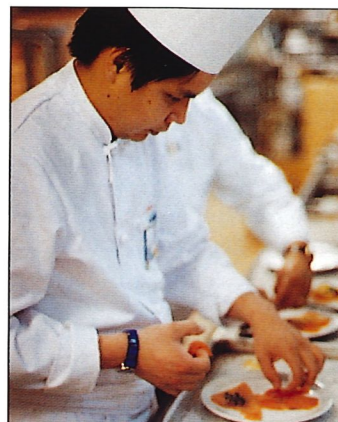


PHOTO BY IAN GAZELEY

Andrew George, chef of the Toody-Ni Restaurant, preparing one of his medal-winning recipes.

Quilicum's barbecued salmon, wild rice, and sweet potatoes served in traditional feast bowls carved by Art Bolton.



SOAPALLALIE AND RASPBERRY COMBO DESSERT

RASPBERRY SOUP

21 oz (600 g) raspberries
3 tbsp (50 ml) sugar (optional)
Pureé raspberries and sugar (if used) in blender until smooth. Chill in refrigerator for 1 hour.

SOAPALLALIE "ICE CREAM"

2 tbsp (30 ml) soapberry juice**
1 cup (250 ml) water
1/4 cup (50 ml) sugar

Place soapberry juice and water in a large bowl. Beat with an electric mixer until completely frothed (takes about 10 minutes).

Add sugar, mix again for 5 minutes until sugar is completely dissolved. The texture should be like a soft meringue.

To serve, divide raspberry soup between four bowls and top with soapberries. Serves 4.

**Place soapberries in cheesecloth and squeeze to extract juice.

ANDREW GEORGE and the Culinary Olympics

The Culinary Olympics, like the Olympic Games, take place every four years. In 1992, 29 nations worldwide entered teams in the competition held in Frankfurt, Germany, last October. Canada, in addition to its

national, regional, and student teams, for the first time entered a Native Culinary Team, which included members of the Cree, Iroquois, Lillooet, Malasee, and Wet'suwet'en nations.

The team achieved a stunning success, winning seven gold, two silver, and two bronze medals, and taking first place overall in their category. Arthur Raynor, National President of the Canadian Federation of Chefs de Cuisine, says, "The performance of the Native Team in Frankfurt was outstanding. Eleven medals gained them instant international recognition."

Among the team members was Vancouver's own Andrew George, a Wet'suwet'en from Northern British Columbia, who now operates his catering company and restaurant, Toody-Ni, on the premises of the Vancouver Aboriginal Friendship Centre.

Presenting the delights of First Nations food to Canadians is Andrew George's mission. He draws on knowledge about food derived from his own Native heritage, and on skills developed in the four-year apprenticeship program in chef training at Vancouver Community College.

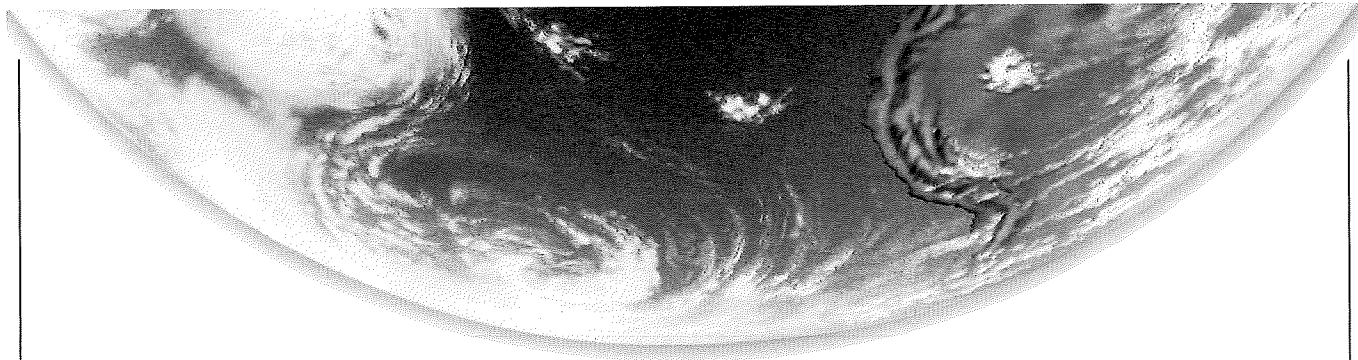
Before the Native team even started designing menus for the Culinary Olympics and getting together to cook, it had to overcome a number of obsta-

cles. As well as balancing tribal representation across Canada, the team had to get together physically across the breadth of the whole country, an expensive and time-consuming business.

Once together, however, the team assembled a mouth-watering array of foods for the Olympic judges. But the team members did not take a purely historical approach to their cuisine. Instead, they took traditional aboriginal foods and prepared them using contemporary cooking methods. For example, in preparing their venison stir-fry, they took a staple of traditional aboriginal cooking, deer meat, and quickly stir-fried it in a wok with vegetables, and then served it over rice in the Chinese manner. Musk-ox, a delicacy from the Northwest Territories, was cut into medallions, pan fried, and served with a red-wine and green-peppercorn sauce in the French manner. And the dessert, Maple Quenelles, was a traditional French-style dessert, but made with Canadian maple syrup and served with fresh mangoes.

The dishes were such a successful fusion of old and new that they were amongst the most popular dishes available at the Olympics.

One of the problems the team faced was getting authentic ingredients. First Nations food is not exactly widely avail-



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COMMERCIAL SERVICES

able at your local supermarket, and some things, like soapallie berries, which are used to make a kind of ice-cream, are not cultivated or even available to the restaurant trade. They still have to be gathered in the time-honoured way, by friends and family harvesting in the wild.

The food prepared for the competition included a delectable display of great roasts—deer, buffalo, caribou, and salmon. There were heaping plates of bannock bread, great mounds of wild rice pilaf steaming in intricately carved containers, bowls of cooked autumn vegetables such as squash and corn, and, to top it off, a chocolate carving of an Aboriginal chief in traditional head-dress. Clearly, the local conception of Aboriginal food as mostly salmon and bannock is out of line here.

Currently there are just three First Nations restaurants in Vancouver, only one of them a “fine dining” establishment (see Quilicum article). George is confident, however, that the popularity of Canadian First Nations food is on the rise. “One of the reasons we won,” he explains, “was the uniqueness and originality in our presentation. Ours was one they had never seen before in the Olympics, and that was critical in achieving the gold.”

George also says, “There is a lot of

caring and sharing and giving at a traditional Aboriginal feast. Being polite means never refusing food when it is offered and appreciating people for who they are, not for their possessions or their job. It means respecting elders and appreciating one’s past.” Little wonder that Andrew George, from a culture steeped in the traditions and customs of hospitality, and of hunting, gathering, and cooking, finds cooking for a living so natural.

The success of the Native Team at the 1992 Culinary Olympics is surely a portent of things to come. Aboriginal cuisine is delicious, simple, healthy, and adaptable to other cooking methods. Andrew George will be more than happy to introduce you to it.

—Mike Chambers

You can try Andrew George’s food, either at his restaurant, Toody-Ni Grill, 1607 East Hastings, Vancouver, tel. 251-3431, or through his catering company. The other First Nations restaurant in Vancouver is the First Nation Restaurant, 999 Canada Place, tel. 681-2776.

MEDALLIONS OF MUSK-OX WITH GREEN-PEPPERCORN SAUCE

- 1/4 cup (50 ml) butter
- 8 musk-ox medallions 3 oz (85 g) each
- 1 tbsp (15 ml) chopped shallots
- 1/4 cup (50 ml) red wine
- 1 tbsp (15 ml) green peppercorns
- 1 cup (250 ml) brown sauce*

- 1 tbsp (15 ml) 35% cream
- Pinch of salt

In a large frying pan, melt butter over medium high heat.

Sauté musk-ox medallions to golden-brown colour (approx. 2 minutes on each side). Remove from the pan and set aside. Hold in warm oven.

Drain excess fat from pan. Add chopped shallots and sauté for 2 minutes. Add red wine and pinch of salt to the pan and let bubble, scraping up residue from pan. Continue to heat until liquid is reduced by one half.

Add brown sauce and peppercorns and heat until mixture bubbles. Let simmer 2 minutes. Add cream and season to taste.

Arrange 2 medallions of musk-ox on a dinner plate and pour sauce over one of them. Serves 4.

* Quick Brown Sauce

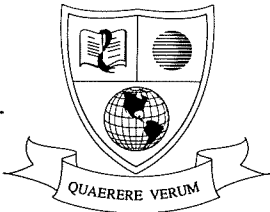
- 1 tbsp (15 ml) flour
- 1 tbsp (15 ml) butter
- 1 tbsp (15 ml) tomato paste
- 1 cup (250 ml) beef stock

Melt butter in saucepan and combine with flour. Add tomato paste and mix thoroughly. Heat mixture until it bubbles and the tomato paste darkens slightly.

Add cool brown stock to mixture in saucepan and heat to boiling, stirring constantly. Boil for 1 minute.❖



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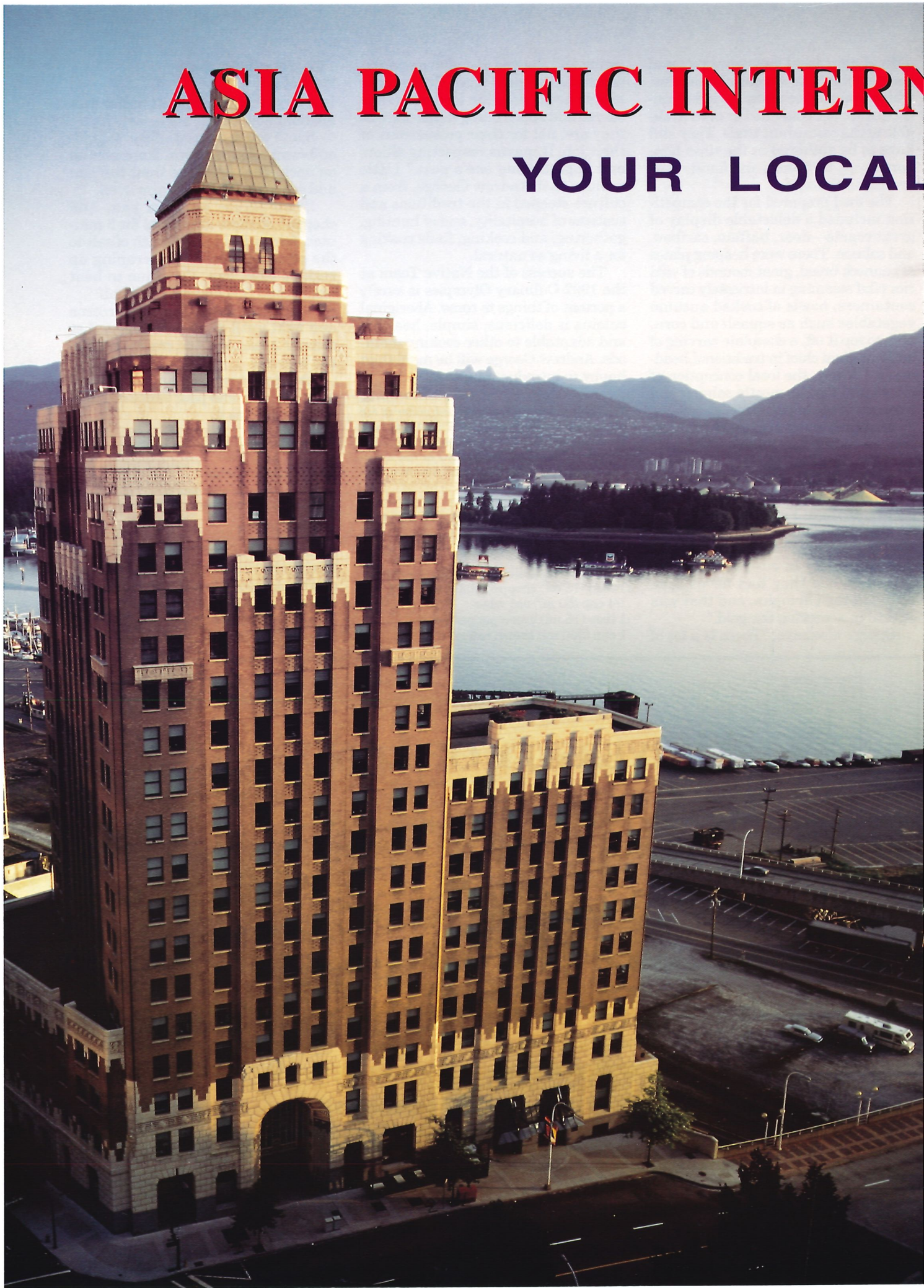
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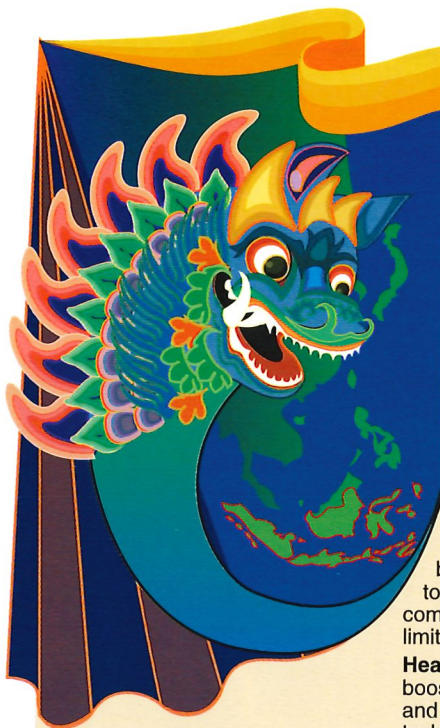
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Tipping: C\$.30 -.90 (Rp500-1500) porters, bellboys; 10%

where service charge not already added

Currency and Exchange: Rupiah (Rp); Rp1639 = C\$1 (29 April 1993)

Religions: 87% Islam, 10% Christian, 2% Hindu, 1% Buddhist

Airlines: from Vancouver: Canadian Airlines: 3 flights/wk. Cathay Pacific: daily. Garuda Indonesia: (ex Vancouver via Delta, connect in L.A.) 3 flights/wk.

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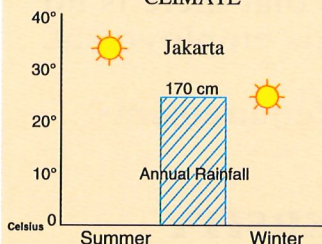
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Dry season, June-Sept.;
Rainy season, Dec.-March

Languages: Bahasa Indonesia
(official), English, Dutch,
numerous dialects

Public Holidays (1993):

Jan. 1
Jan. 20 (var.)
Feb. 23
Mar. 24 (var.)
Mar. 25-26 (var.)
Apr. 9
May 6
May 20
Jun. 1
June 23
Aug. 17
Aug. 30 (var.)
Dec. 25

New Year's Day
Ascension of Mohammed
Start of Ramadan
Hindu New Year
End of Ramadan
Good Friday
Anniversary Birth/Death Buddha
Ascension of Christ
Islamic Day of Sacrifice
Islamic New Year
Independence Day
Mohammed's Birthday
Christmas Day

Capital: Jakarta
Other Major Centres:
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Semarang, Palembang,
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Time Diff: PST +15-17 hr.

Population: 190,136,000
(1990); 4th largest nation

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Behind the Batik Curtain

After 18 years of brutal military repression, the people of East Timor are still resisting the occupation of their country by Indonesia.

by Tang Kai Rui

The batik curtain is not a tie-dyed cloth for a window or shower; it is a cloak of secrecy that hides the ugly reality of regional politics in Indonesia. Now the fourth most populous nation, occupying the world's largest archipelago, Indonesia is an increasingly popular tourist destination.

The country is still led by President Suharto, who came to power following the widespread massacre of members of the Indonesian Communist Party (PKI) in 1965. Since then, his military government, eager to encourage foreign investment, has tried to project an image of peace and stability. In reality, though, the regime carries on prolonged, severe repression, even genocide, in some of the far-flung territories to which it has laid claim, all under the guise of maintaining order.

The two most contentious and sensitive issues for Indonesia are its unlawful seizures of East Timor and West Papua. East Timor is a former Portuguese colony occupying the eastern half of an island off the north-west tip of Australia about 1,000 km east of Bali. It was taken in a blatant military invasion in 1975. West Papua is a former Dutch possession in the western half of the huge island of New Guinea, just north of Australia. It was first infiltrated by Indonesian forces in the 1960s, and then incorporated into the Java-dominated state under a very thin pretence of legality in 1969.

The increasing size and strength of the forces infiltrating into Western New Guinea, in the 1960s, made the Dutch rulers realize that a long and costly military conflict would be inevitable if they attempted to maintain possession of this, their last colony. So they surrendered it temporarily to the UN, for ultimate surrender to Indonesia, pending the outcome of a referendum.

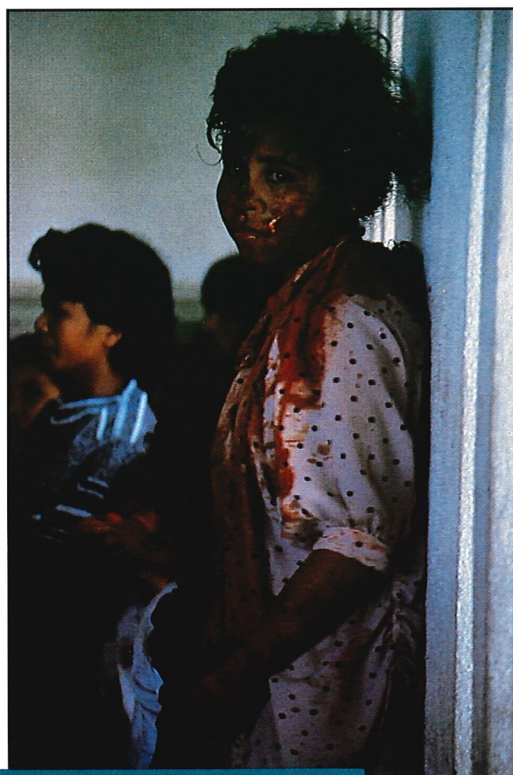
Dubbed the "Act of Free Choice," the referendum was manipulated by the infiltrating forces so that the local people were free to vote only for integration into Indonesia. So-called

'representatives' were appointed by the Indonesians to vote on behalf of the largely tribal people, and they were pressured under threat of death to vote for nothing but integration. Resistance to Indonesian rule has continued since 1965, led by the Free Papua Movement (OPM). It is estimated that as many as 150,000 Papuans have been killed in the struggle.

At the same time, Javanese immigration has thinned out the native population, and mixed marriages are enforced to further promote this policy. Meanwhile, government and army-run monopolies strip the island of natural resources, such as lumber and minerals, at bargain prices and with mandatory cheap labour.

A similar but more contentious and publicized issue is that of East Timor. Although claimed by Indonesia as its twenty-seventh province since the 1975 invasion, East Timor is technically not a province at all, but a colony. It is under the direct command of a special branch of the army with almost unlimited power, which runs the coffee and retail monopolies.

The November 1991 massacre at the Santa Cruz cemetery in Dili of 271 unarmed civilians was only the most recent in a long history of violent repression in East Timor. But it drew



East Timorese child injured in the Dili massacre.

PHOTOS COURTESY OF STEVEN COX

international outrage because, as with the Tiananmen incident in Beijing in 1989, foreign journalists witnessed the event, and video footage was televised. One foreign student journalist was among those killed, the brother of a Malaysian-Canadian student at the University of British Columbia (UBC).

Unfortunately, because the event was treated only as an isolated incident, international pressure was both short-lived and half-hearted. Several countries, including Canada, suspended some aid and loans for military and economic development. Later the international community was mollified by the apology from the Indonesian government for the excesses of its army and by the minor chastisement of some officers, so the pressure has dropped and aid has resumed. But the oppression continues: since the event, arrest campaigns have begun to terrorize and punish the population.

Although the most dramatic and the most publicized, the Santa Cruz massacre was

to quote the words of Try Sutrisno, the general responsible.

Then, through the late 1980s, came Operation Eradicate, in which tens of thousands of Timorese have been killed. Any violation of the strict curfew is punishable by execution on sight. Timorese are squeezed off their land, which is given to Javanese, and are frequently arrested or sent to strategic resettlement camps in infertile and unhealthy lowland areas.

During this last operation, some Canadians became increasingly concerned about Indonesia's human rights violations. In 1990, a youth exchange program sponsored by CIDA (Canadian International Development Agency) found its annual Malam Indonesia culture show, put on every December at UBC, disrupted by demonstrations protesting recent massacres.

The following year, the exchange team had to entirely cancel the show, scheduled just three weeks after the Santa Cruz massacre. Instead, a private social evening was held for the team at the residence of the Indonesian consul in Vancouver.

In the aftermath of the massacre, Canada accepted its first two refugees from East Timor. Both defected while participating in CIDA youth exchange programs. They are now working through a Vancouver-based organization, the East Timor Alert Network, to support the struggle of the East Timorese people to survive.

Prominent among the founding members of ETAN is Vancouver photographer, filmmaker, and human rights advocate Elaine Brière, who is currently making a documentary film detailing the plight of the Timorese people (see following profile).

The total death toll in East Timor is now estimated by Amnesty International at about one-third of the original population of

650,000, comparable to the death rates under Pol Pot's Khmer Rouge regime in Cambodia. The official Indonesian estimates, of course, cite a much more conservative figure, for their census polls include Javanese immigrants, who more than compensate for the number of Timorese killed.

East Timor was Portugal's least 'developed' colony. This tribal society was, however, highly evolved socially, culturally, and economically. It possessed an oral history dating back more than a 1,000 years. The Timorese maintained their own trading system based on cottage industries located in the villages. The cash economy was in the hands of foreigners, mostly Chinese.

Portugal was only able to colonize East Timor partially because of strong resistance to foreign rule, based on a complex system of



East Timorese youth wave independence flags from the Santa Cruz cemetery wall.

hardly the largest or most costly in terms of deaths. The initial invasion of East Timor, Operation Komodo, took the lives of over 100,000 Timorese civilians and five Australian journalists. Jakarta responded to protests by Australia by posing the question: which is more important, a handful of journalists or good relations and trade with your nearest, largest, and most powerful neighbour?

In 1977, with newly purchased American weapons, Indonesian forces began an intense campaign of bombing and napalming of mountain villages and crops. In the first year of occupation alone, one-seventh of the indigenous population was wiped out.

The resistance and the terror continued. After a brief cease-fire in 1983, the Indonesian army mounted Operation Clean Sweep, in 1984, to "crush the opposition without mercy,"

inter-tribal and inter-village alliances. With the decay of the empire and a coup in the motherland, a new regime in Lisbon hastily unloaded all its "foreign provinces."

The Portuguese government encouraged the Timorese to form their own political parties to prepare for a referendum on whether to join Indonesia, become independent, or remain under a Portuguese commonwealth. Three main political parties were formed. The Timorese Democratic Union (UDT) wanted to retain ties with Portugal; the Revolutionary Front for an Independent East Timor (Fretilin) wanted total independence; while the small Popular Democratic Association of Timor (Apodeti) opted for integration with Indonesia.

Fretilin had by far the largest grass-roots support, but before the referendum was finalized, major disagreements among the parties led to a one-month civil war promoted by Indonesia. Nine days after Fretilin unilaterally proclaimed the Democratic Republic of East Timor (DRET), the Indonesian army invaded.

Since the invasion, the UN has consistently condemned the Indonesian regime on this issue, but so far no major Western members have seen it in their interests to take a strong stand beyond temporary suspension of aid and loans. East Timor's rich off-shore oil potential is one reason for the links between the Indonesian, Australian, United States, and Canadian governments. Companies like Shell and Chevron have projects underway in East Timor.

Also, a great deal of money is to be made in resource-rich Indonesia, whose low wages and convenient tax breaks attract multinational corporations. These days, Indonesia is a significant player in international trade, as a large market for Western goods, and also as an exporter of natural gas and oil products, and foodstuffs such as coffee and spices, not to mention lumber, rubber, and minerals.

Besides, after the domestic chaos in 1965, involving the destruction of the PKI, the new regime that subsequently emerged under President Suharto was seen as a valuable Cold War ally by the United States, which feared the spread of communism through Southeast Asia via the Domino Effect. Only a few hours before the invasion of East Timor, Henry Kissinger and Gerald Ford, visiting Suharto in Jakarta, guaranteed their tacit support.

Over the course of the occupation, arms exports from North America increased dramatically, 90 per cent supplied by the United States. East Timor has strategic importance, too, since the island guards the Wetar Strait on the north side, one of the few deep-water channels providing access for American nuclear submarines en route from the Pacific

to the Indian Ocean while still submerged.

Indonesia allocates more of its budget to East Timor than to any other province, but a disproportionate amount is spent on the armed forces there. The rest is used to build an infrastructure of roads and bridges to aid both resource extraction and population control, as well as to create a facade of development to hide the reality of oppression.

Indonesia insists that Fretilin represents only a negligible band of delinquents and trouble-makers. But even after 18 years of occupation, the 20,000 strong army has failed to eradicate a guerrilla band of a few hundred men, owing to popular support for the resistance among the Timorese.

In December 1992, the Indonesians captured the head of the Fretilin guerrilla forces, Xanana Gusmao. Several Western states have offered him asylum, but Indonesia would not dare to surrender him any more than they would to secretly execute him. His capture



Member of Timorese armed resistance, shielded behind the movement's flag.

will not quell the resistance, however, which is based not on one figure, but on a decentralized and broad-based opposition to foreign overlordship.

Western states—including Canada—need not be bribed into supporting a regional tyrant, for Indonesia is dependent on foreign aid, which exceeds one-fifth of government income. Indeed, Indonesia is the third largest beneficiary of CIDA aid. Just servicing its foreign debt of \$57 billion consumes 30 per cent of all export earnings. Thus, Indonesia cannot afford to thumb its nose at the West.

As Indonesia's own previous colonial masters learned, people are easy to kill, but popular nationalism is not. Despite the campaigns of terror, Indonesia has not seen the last of the resistance, and in the meantime has become like the colonial master it once hated.❖



Elaine Brière

Portrait of an Activist

A Vancouver filmmaker and human rights activist is continuing her campaign against the takeover of East Timor by the government of Indonesia.

by Dawn McDevitt

Elaine Brière—professional photographer, filmmaker, human-rights activist, and resident of Kerrisdale in Vancouver, B.C.—is a founder member of the East Timor Alert Network (ETAN) established in 1986 to oppose the Indonesian government's continuing repression in East Timor. Brière became interested in the East Timorese during her visit there in 1974, but never imagined that she would become so involved in their struggle or take any politically active role. The following year, when she heard about Indonesia invading East Timor, she was shocked. But, as she says, "I was your average Canadian . . . a nice person who wants to do good but doesn't know how society works."

Then, a few years later, in *Towards a New Cold War*, she read "Genocide on the Sly," an essay on East Timor by Noam Chomsky, noted linguist and human rights activist. She wrote to him, later met him in Victoria, B.C., with some of her East Timor photographs, and has "never looked back since." She became completely involved in the Timorese struggle for justice and freedom.

For centuries the Timorese have resisted foreign rule. The Portuguese only partially succeeded in colonizing East Timor. During her visit to the island, Brière was struck by the egalitarian and amicable tribal cultures of the Timorese. Before the Indonesian invasion, the Timorese were self-reliant, actively using, but not abusing, their fertile land and resources. There were no neglected or rejected people in their communities, and their society was a model of co-operative enterprise, especially successful since they completely

controlled their own village-based economy.

It is a remarkable phenomenon that this tiny culture has survived hundreds of years of colonial oppression, beginning with the Portuguese, and refuses to be crushed by the immense power of the Indonesian government, backed by Western nations, including Canada. The Indonesian government is run by the military and exercises strict control over every aspect of the lives of the East Timorese, including policies of forced intermarriage, birth control, and sterilization.

As Brière says, "The Timorese have been fighting colonialism for 400 years. The Portuguese could never, in spite of their efforts, really disrupt the indigenous social and political culture." Of the current resistance she says, "The Timorese have a long fighting tradition and they have a long history of organizing. It's a people's movement."

Brière's many photographs of the people of East Timor have been exhibited and used in a variety of books internationally. They are in high demand since East Timor has been largely sealed off to the public and media for many years.

Some of Brière's still photographs will be animated to appear in her motion picture, *Holocaust in Paradise*, currently in production. It is a "travelogue activist diary," she says, a personal project designed to "connect people here with the people of East Timor." The film traces her journey and introduces Canadians to issues that we share responsibility for, directly or indirectly.

In other media, Brière is interviewed in the recently released feature film, *Manufacturing Consent: Noam Chomsky and the Media*, an

"Living tribal culture is here and now. It's not something that belongs to the past; it's not something we can turn our backs on and say we don't need any more. If we don't stop this attack, we're going to wipe out every culture that lives in nature, as well as wipe out nature itself. There will be nothing left. That is the great tragedy."

Elaine Brière



NFB-Necessary Illusions Company co-production. She herself has co-produced an education booklet, *The Indonesia Kit*, a meticulously researched, illustrated, and revealing teaching aid for young people. The booklet is in demand internationally and will soon be reprinted.

The East Timor Alert Network (ETAN), an organization co-founded by Brière, is an important source for the circulation of news about the situation in East Timor, information that must be smuggled out of the area in bits and pieces. ETAN publishes regular newsletters and also organizes peace vigils and public demonstrations to support the resistance of the people of East Timor.

Brière has three times addressed the UN Special Committee on Decolonization on the right of the Timorese people to self-government. She has written annual reports for the UN Commission on Human Rights about the abuses committed against them.

She has also been involved with two refugees from East Timor, helping them to adapt to life in Canada. For these people, she has been a source of support, encouragement, and connection to the homeland they miss, to the extent that she is considered their *Ina* (Tetum dialect for "Aunt" or "Big Sister").

Brière has gained respect politically and is considered a figure to be reckoned with by CIDA (Canadian International Development Agency) and the Canadian External Affairs Department. She has been instrumental in raising public awareness about this interna-

tionally important issue. Her energy and persistence reflect the determination of the people whose cause she supports.

There is reason to be optimistic about the future of the East Timorese. Their situation could improve dramatically through the responsible actions of a few Western nations. The UN declaration of East Timor's independence is only a vote away: if the Canadian government were to respond in a just manner, the atrocities suffered by Timorese might finally come to an end.

Elaine Brière has devoted endless time and energy to this cause and feels that the Timorese people have been a major influence in her life. "It's been really hard at times," she says, "but I'm much stronger for it and much braver. It's an honour to help people like the Timorese. They are in the front lines of a struggle we all face to preserve and defend community and self-reliance."❖

Individual action does make a difference. Write to your government representatives in support of East Timor's independence. The loss of yet another tribal culture is an unacceptable and unnecessary tragedy. The land and resources of the indigenous people of East Timor must not be stolen in the name of "progress."

For further information, check ETAN's voice mail at 739-4947.

PHOTO BY DRAGO K. K. LAI



Barefoot in SUMATRA

by Gary Towne

In the interior of Bengkulu province on the west coast of Sumatra island lies an agricultural village called Lubuk Mumpo. Not a McDonalds within a thousand kilometres. No bars, malls, or souvenir shops, not even a postcard. About a mile outside this obscure hillside village in western Indonesia lies a hectare or two of uncleared land reserved for a Canadian college graduate. The age of white rajahs is long gone, but the idea of having his own tropical garden appeals to him.

Gary Towne is a young student with a farming background from the interior of British Columbia. He spent time in Lubuk Mumpo on a Canada World Youth Exchange Program, before and after taking Pacific Rim studies at Vancouver Community College's Langara Campus.

Here follows a composite of his impressions of daily life in the village.

We wake at dawn, if not before. With all the morning activity, sleeping in is only for the sick. Sumatra is right on the equator and dawn comes at 6 a.m. year round.

Of course, sunset comes at 6 p.m. year round as well. This makes for long evenings of socializing and early bedtimes.

Just as well, as I'm usually tired from the day's work.

Roosters don't crow here, but the sound of clucking hens with chirping chicks scratching in the loose dry dirt below my window sifts through the thin cement wall separating me from the sudden, bright light of dawn which pierces the cracks between the wooden shutters. Sun-rises and sunsets are very fast here, giving an orange tint to the wall behind me and the thick, green jungle out of the window.

Neighbours greet me as they pass on the way to their respective gardens. Unlike Canadian farmers, who mostly live on their farms, the farmers of Sumatra live in strings of villages and hamlets, with their fields along the myriad paths that radiate for miles into the jungle.

Smoke from a neighbour's kitchen fire drifts slowly upward through the green canopy. I feel hungry. My hosts, "Mom" and "Dad" and their three children move around in the next room. The children sleep with their parents for now because they gave up their room to me.

Like most Indonesians, my host family has no family name. They are called by their personal names or by their role. "Dad" is called Bapak Damanhuri, or just Bapak ("sir," "mister"). The children are called specifically by short forms of their names but

generally as dik ("child"). "Mom" is very rarely called by her actual name, Ibu; I heard it only once from the children when I let loose a cry of alarm at the sight of a foot-long black scorpion in the kitchen: "Aiyel!"

The family once had five children, but two died of some tropical disease. Infant mortality rates are high, and health care scarce. Few can afford a visit to the doctor, even to pull a bad tooth. Simple maladies go unchecked, and frequently worsen, sometimes turning to a bad infection.

What's for breakfast? I catch myself wondering. But then I remember: leftovers from yesterday's supper. Cold rice and a side dish, either spicy or oily. But first, Bapak and the kids and I go to the river for a bath, the first of three we will have that day, while Ibu heats up breakfast and boils water for drinking. No one ever drinks unboiled water, as the hot and humid climate here is heaven for bacteria and parasites.

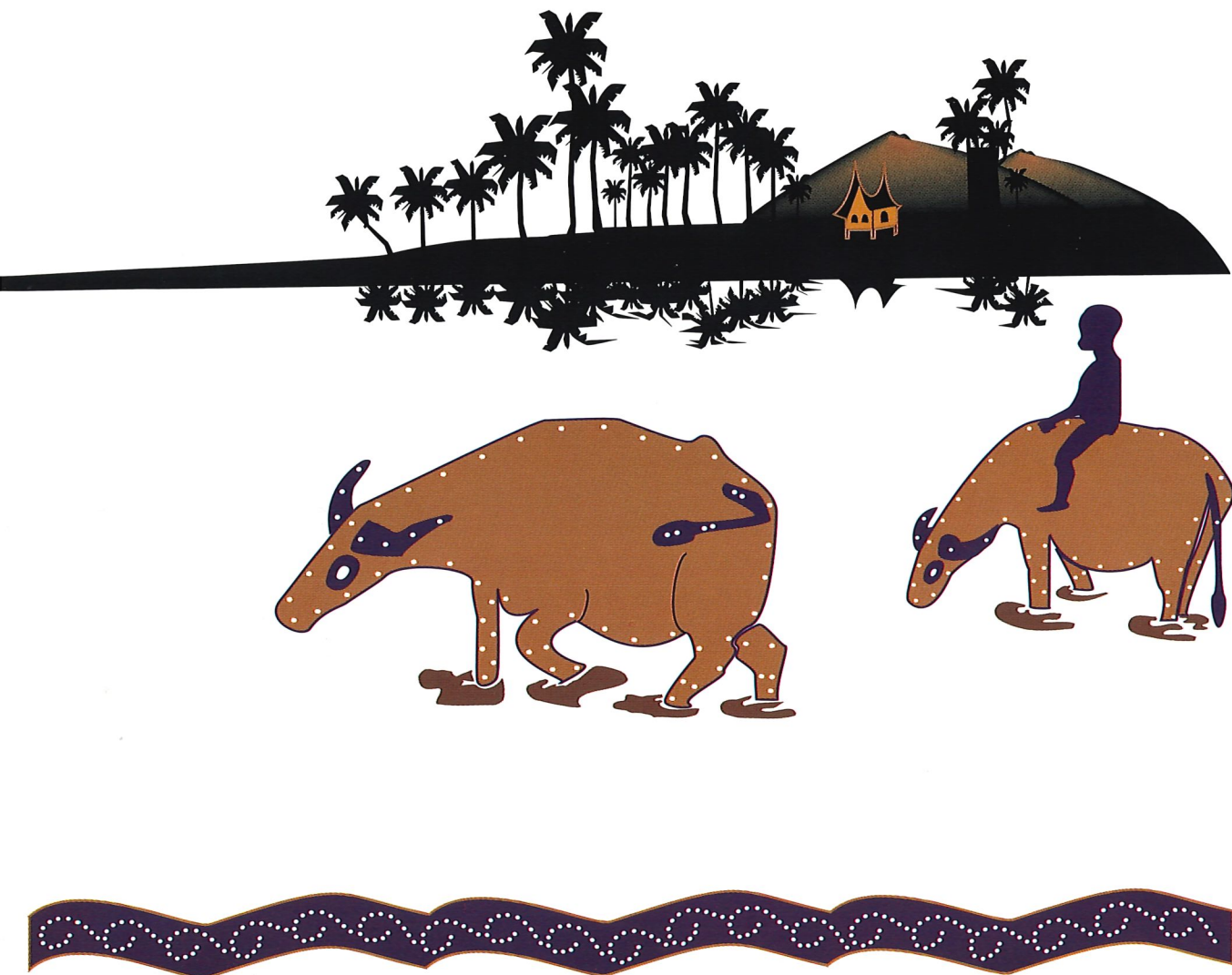
The five of us clamber down the clay slope to the river. After a good rain, you can only slide down, and then you really need a bath. The river serves as bathtub, drinking fountain, and toilet for man and water buffalo alike. Woe betide the villages downstream!

At first, taking three baths a day seemed strange, so I would just swim around and chase the swarming naked children, who dive out of trees into the murky water.

Swimming spots are segregated. Women must bathe while totally covered by a large, loose-fitting cloth, which is very awkward, while men bathe in their underwear.

As I swim, someone defecates in the swirling water, sometimes downstream, sometimes upstream. We brush our teeth in the river, check the bamboo fish traps for small fish, crabs and river shrimp, grab some bitter jungle greens to supplement breakfast, then fill our water jugs and climb back up to the house.





After breakfast the oldest child, Sapri, about six years old, goes off to the elementary school in a neighbouring village, about a half-hour walk away. Our village has a school building, but no funds remain to pay the teacher, who instead must work in her garden for income. In the meantime, the school building has become a hang-out for water buffalo that wallow in the mud hole in the school yard and dirty up the classrooms.

Few children continue past elementary, because the nearest secondary school is in town a couple of hours away. Few families have the funds to send their children to town and support them. In fact, our whole village of a few hundred people has only one high-school graduate, and he came back to the village to work in the fields because he couldn't get a job outside the village.

The two younger children, Swandi and Yanti, about four and one respectively, usually stay with Ibu while she

goes about various household duties, gathering firewood from around the house, washing the laundry at the river, carrying back water to the house, drying ripe coffee beans and rice on mats in the sun, and then pounding the rice by hand to break off the husks or to make flour.

Meanwhile, Bapak and I go to the river or one of several gardens scattered in the jungle surrounding the village, according to what most needs to be done. At the river, children fish with a makeshift pole and string, but rarely catch anything.

Bapak and his friends gather freshwater clams while I just dive and swim around because I can't find them. Or Bapak sets fish-traps in the river while I stupidly look on from the shore, hopping from log to rock to log, fleeing the horde of land leeches homing in on my feet from metres away in all directions.

Bapak finally comes out of the river, laughs at me, then, using his machete, carefully scrapes off a dozen river-

leeches from all over his body. As we walk along, he notices blood oozing from his foot, so he scrapes another leech out from between his toes.

Typically, on the way to the coffee garden or rice fields, we stop by the rubber tree stand in a patch of domesticated jungle and cut another diagonal slice in each tree so the sap will ooze out and drip into a half coconut shell on the ground. About once a week, Bapak removes the congealed rubber from the shells and sticks it all together into one big stinky mass on a banana leaf, and then carries it on his back down a shortcut through the jungle to town to sell to the middlemen from the processing plant. They rarely send a truck to the village because the road is so bad.

We continue on to the other gardens. We weed and tend the coffee garden, and pick the ripe beans to be carried home in baskets or gunny sacks at the end of the day. At midday we rest in a bamboo hut in the field, light a fire to make coffee, and heat up the lunch we brought

from the house: leftovers from breakfast.

At the dry rice fields up on the hillside, as opposed to the flooded rice fields by the river which are mostly the women's responsibility, we plant seeds, cut down the wild vegetation, and mend the fence to keep out wild boars. Near harvest time, we must stay overnight in the raised hut, armed with spears and fire to ward them off.

They are the strangest beasts, covered in thick, short bristles. When fleeing, they bound through the brush like deer. But if surprised or scared they can be dangerous with their tusks, and have been known to kill careless men.

Once a week, most of the villagers who are up to it go off to market. We walk barefoot for an hour in happy groups down the muddy road to the highway, which looks more like a pot-holed back alley, and wait for a bus or truck to take us to town.

The small buses, looking like covered trucks, are all privately owned, so follow no schedule. Sometimes, after a long wait, we just jump onto a passing dump truck from the local mine.

After a half hour on the coastal highway, we arrive at the market town, already thronged with business since before dawn. People gather from villages all around, buying and selling agricultural produce and items from

kerosene, lamps, clothes, cassettes, clove cigarettes, and a mouthwatering array of snacks.

Then everyone piles back onto the waiting taxi-trucks, full baskets on laps, live chickens underfoot, and Canadian teenagers on the roof to get fresh air and good photographs, home-ward bound.

While adults visit at the road-junction, some of the youth stop by the beautiful white-sand beach for a stroll, and for those who can brave the waves, a good swim. After a quick dip in the estuary to rinse off the salt, and a refreshing drink of coconut juice, we stragglers hike back up the trail to the village, each carrying 10 or 20 kilos of supplies.

Periodically a feast is held for significant events such as weddings, births, deaths, house-warmings, and the like.

Anyone is invited: just show up, and maybe bring a small contribution. Only at these events does the full range of local food appear, with savory dishes stagger-stacked five plates high. Then, the evening is filled with folk dances and drum music.



Bapak and sons take another slice out of one of the family's rubber trees.

the city: rice, a dozen varieties of bananas, coconuts (and coconut saplings), vegetables from the highlands, noodles, small dried fish, large fresh fish, chickens and eggs, tools and kitchen utensils, cooking oil and

PHOTO BY GARY TOWNE



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In 1973, a handful of visionaries, including Canadian Senator Jacques Hebert, started a youth exchange program to enable young people from all across Canada to learn more about other countries, about their own country, and ultimately about themselves. Thus was formed Canada

World Youth (CWY), funded by the Canadian International Development Agency (CIDA) under External Affairs.

Each year bilateral exchange teams are set up, each assigned to one of the 15 countries in Asia, Africa and Latin America where CWY has ongoing projects. The team, composed of a cross-section of Canadian youth and a corresponding group from the exchange country, spend three or four months in a Canadian province, and then an equal time period in a province of the exchange country.

In each country, after a couple of weeks living in a camp, the participants are paired up (a Canadian and a participant of the same sex from the exchange country) to live in a "home-stay," that is, with a host family, and participate in the community, through family and team activities. Each participant learns from the partner, the host family, the team, and the community.

In Canada, the whole team is first involved in community projects like making a park or playground. Then, each pair follows their respective host-family activities, and also works together as volunteers in a variety of community institutions,

such as local TV or radio stations, elementary or junior high schools, and charity or church organizations.

In the exchange country, the team works together on minor development projects such as helping fix roads and bridges, digging wells, building outhouses, and making a

vegetable garden or fruit orchard, or even building a cement-ed badminton court or instigating a local village co-op. This is not an actual assistance program; otherwise, professional technicians and engineers would be employed instead of volunteer youth.

CWY is an experiential program, one that awakens the interest and curiosity of both the participants and the host families and communities, and encourages them to learn from those who are different, to explore the unknown, not to limit themselves to the familiar. After undergoing the CWY experience, many participants decide to go on to university to develop their new-found interests and abilities.

The lives of the participants are transformed. A gravedigger becomes a missionary, a farmer wants to be a diplomat, and others become doctors and nurses, or develop an interest in issues such as Third World development, education, native studies, and international relations.

In short, CWY is a transforming experience, helping youth to better understand the world in which they live, and thus their own roles in it.

—Gary Towne

CANADA WORLD YOUTH

Late at night, as we walk home, the cool air is filled with sounds: crickets chirping in chorus, the wooden bells of the water buffalo at the river clacking

softly, and the waves breaking on the shore a few miles away.

Living here is not glamorous and exotic as portrayed by travel compa-

nies. It's much better: it is real life in another setting. Perhaps one day I can even go back to farm that parcel of land waiting for me. ♦

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THE JOY OF WAX



Bill and Dot Finley, of New Denver B.C., have created a colourful business importing the work of Indonesia's best batik artists.

by Gayle Mavor

In describing his home in the Kootenays, Bill Finley of Cinta Batik Arts says, "we have batik sheets, batik lampshades, batik pillow cushions, batik paintings and how's this," he asks, removing a well-worn wallet from his back pocket, "batik on leather."

Perhaps this passion for batik explains why he does not look entirely at home standing beside his portable art gallery in the atrium of the Hongkong Bank building in downtown Vancouver. The dress shoes and pants fit the corporate image, but his longer-than-average greying hair, colourful shirt and gentle manner clearly align him with the art on display, not with the banking establishment.

He is surrounded by abstracts and Dali-esque visions, swirls of vibrant greens and reds. The colours erupt from cotton canvases, as paintings by Indonesians Harry Agung, Raden, Slamet Riyanto, Astuti, and Mahyar, to name only a few of the artists he represents, capture the attention of passers-by.

Bill and his wife Dot have spent the last four years introducing city dwellers in Vancouver, Victoria, Calgary, and Edmonton to these well-known artists from Yogyakarta, Indonesia. Yogyakarta is a major cultural centre of Java and especially important for the traditional design technique called batik.

Batik has existed for about 1,500 years in Indonesia, although scholars believe it may have originated in India.

The word "batik" is thought to derive from the word "ambatik," meaning "a cloth with little dots." It is a process that uses wax applied with a special tool, called the "tjanting," onto tightly woven cotton to create designs that have been drawn in charcoal or graphite by an artist.

When the wax hardens and the cloth is dipped into dyes, the waxed part of the fabric resists the dye. Many different parts of the fabric are waxed and subsequently dyed, a process which accounts for both the labour intensiveness of the process and its flamboyant results. True batik is waxed on both sides and therefore should be reversible. Batik is truly a labor of love. Depending on the number of colours used and the amount of detail, a single piece can take over a 100 hours of work. As the process unfolds, the final perfection of each painting is revealed only after the last layer of wax is boiled off.

Indonesia boasts approximately 3,000 traditional batik designs for clothing which are an inextricable part of Indonesian religious ceremonies and festivals. The first batiks in Indonesia were thought to have been created by women of royalty who had both the taste and the time to craft the highly intricate patterns, while the messy work of dyeing and waxing was left to artisans under the supervision of their royal bosses.

Folklore invests batik with mystical powers capable of bestowing luck on or ensuring fertility for the wearer. It is also a significant part of shadow puppet plays, another aspect of Indonesia's cultural heritage. The puppeteer, known as *dalang* in Indonesian, is a creative source for new batik patterns. He makes perforated patterns based on the clothing his puppets wear, which he later sells in the village market.

For Indonesians, batik is more than an artistic and cultural tradition: it is a science. In Yogyakarta there is a batik



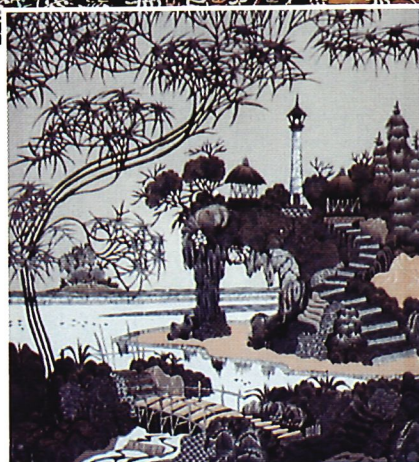


research centre where various dyes and waxes are tested and the history of the art form is recorded. The research centre has rated a German dye called Indigosol supreme because it makes such a strong bond to the cotton fibre that there is no loss of colour, even in boiling water.

That vibrant colour is one of the distinguishing qualities of high-quality batik, says Bill, who offers useful hints for the first-time buyer. "First, of course, you must look for what appeals to you the most as far as design goes. After that, you're just looking at clarity of colours and no bleeding of colours. It's one way to distinguish between what we call 'tourist quality' batik paintings from Indonesia and the level that these artists are at," he adds. "They use a better quality dye which provides beautiful coloration. The cheaper dyes tend to produce very garish colours." Years of experience have made Finley expert at distinguishing the different levels of quality.

His wife, Dot Finley, was first introduced to batik in the early 70s at a summer workshop at the University of British Columbia. Together they began experimenting with batik because, as Bill says, "it was that era." They sold their batiks at Christmas fairs in the Kootenays and Dot kept working on batik while she taught art for 11 years in the high school in New Denver. Finally, in 1986, when the rest of the world was coming to Vancouver for Expo, the Finleys travelled to Indonesia intent on viewing batik created by professionals.

It was a chance meeting with Astuti, one of Indonesia's



well-known artists, that altered their lives. "We were wandering down the street in Yogyakarta," says Bill. "There are lots of little galleries. Mostly they are houses doubling as studios. It's really really hot there and I was beat, but Dot wanted to go on. So I followed her down this narrow alley and then into a house and wow, it was like entering another world."

What they saw were colours as vibrant as the colours of nature incarnated on cotton. "The quality was so much better than anything we'd seen," says Bill. They bought a large painting, returned to New Denver, and were hooked. A year later they visited Yogyakarta again and contacted Astuti. "Dot had hopes of studying with him," says Bill. "Initially he declined, saying he didn't have the time and he didn't teach. But Dot showed him a photo of some of her own work, at which point he said, 'I could probably learn from you. You're not an amateur.'"

The Finleys spent six weeks with Astuti that summer and they proved good for business. Tourists, most of whom were North American or European, would come into the studio, and inevitably they would approach Dot. She would confer with them. "Oh yes, Astuti's a marvellous artist," she'd say, "and they'd buy a painting." Watching this scene, Astuti suggested they try selling his work in Canada.

After four years, 1992 was the first year the Finleys earned a living marketing batik paintings. Nowhere near the living they were making as teachers, however, says Bill. "It scares our kids when we tell them how much money we've given up to do this." They make an annual pilgrimage to Indonesia, corresponding in advance with the 12 artists whose work they exhibit, always on the look out for new artists.

PHOTO BY NATASHA STUBBS

The artists will save pieces for them to bring back to Canada and sell at exhibitions or in their home gallery. Sometimes more unusual requests are even accommodated as a challenge. The artist Raden has done a painting of the Starship Enterprise of *Star Trek* fame. He has also done one of John Lennon.

Although the Finleys admit to being a major part of the financial lives of the artists, they are by no means the only part. "They were making very good livings from the tourists before we came," says Bill. Finley admits that the prices of the batiks he sells in Canada, which range from \$100 to \$1,500, are a lot more than buying direct from the artists, but included in that price, he explains, is the expense of their annual trip to Indonesia to purchase the art, framing, advertising, postage for invitations to their shows, rental of exhibit space, and a marginal profit.

To maintain contact with their potential customers, the Finleys even produce a newsletter called the *Cinta Batik Arts Bulletin*. As their motto states, "it's a whole new ball of wax." It is this all-encompassing enthusiasm that explains how their unique home-based business came to be.

Cinta Batik Arts (it is pronounced "Cheenta") reflects their passion for the paintings they sell. It's a name chosen

from an ancient Hindu romance, the *Ramayana*, involving the characters Cinta, the heroine, and Rama. After naming their company they realized they had spelled Cinta in the Balinese rather than in the Bahasa Indonesian way. But Cinta transcends linguistic and cultural boundaries because "cinta" also means "love." And Bill and Dot Fin-

ley have transformed their love of batik into a lifestyle and a livelihood that has the potential for being as colourful as the creations of the Indonesian artists who have become their friends.❖

For more information about the location of their next show, the Finleys can be reached at Box 291, New Denver, B.C. V0G 1S0. Tel. (604) 358-2686; fax (604) 358-7900.

MAKING BATIK

What's required:

- ❑ Cotton fabric with a tight weave.
- ❑ Graphite or charcoal to draw out the main design.
- ❑ A tjanting tool (the "t" is silent): a small thin-walled copper vessel, which resembles the bowl of a pipe, attached to a handle usually made of bamboo. When filled with wax the tjanting's tiny downward spouts, sometimes as many as nine and of different widths, create various effects depending on how adept the user is.
- ❑ Wax usually consisting of a mixture of beeswax and paraffin. The proportions of beeswax, natural vegetable waxes, and paraffin and other additives are often as closely guarded as secret family recipes. The temperature of the wax is important: too hot, it will run too fast; too cold, it may clog the narrow spouts of the tjanting tool and won't attach strongly to the cotton.

Once the fabric has been waxed, it is soaked in cold water so the wax hardens. It's then dipped in the first colour of dye. Depending on the desired effect, the wax can be cracked to allow for dye to run through. Artists must possess incredible knowledge of colour in order to know how subsequent dyeing will affect the first colours, with the lightest colours always applied first. When the process is complete, the wax is removed by dipping the fabric in boiling water. No residue lingers in the fabric, as the wax can be completely removed in the final boiling process.



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 Sr. School: Tel. (604) 224-1304, Fax. (604) 224-7066; Jr. School: Tel. (604) 224-4361, Fax. (604) 224-3515





MALAYSIA

TRAVEL



Visa: not required for Canadian or Commonwealth citizens for social, tourist, or business visits up to 3 months; apply for extensions at immigration offices in Malaysia

Health Precautions: vaccinations not usually needed; tap water generally safe in cities, boil elsewhere; malaria risk in rural areas; good health services

Tipping: hotels add 10% service charge and 5% tax; tipping is usually unnecessary; add 10% in restaurants without service charge; porters get C\$.45 per bag; taxis get coin change; less than C\$.25 is an insult

Currency and Exchange: Malaysian dollar (ringgit); 100 sen = M\$1; M\$2.01 = C\$1.00 (29 April 1993)

Religions: Islam (national religion), Buddhism, Hinduism, Christianity, Confucianism

Airlines: Singapore Airlines: Vancouver to Singapore M and F via Seoul; travel time 18 hr. Malaysia Airlines: Los Angeles to Kuala Lumpur via Tokyo M, T, Sa; via Honolulu W,F,Su; travel time 19 1/2 hr.

Distance from Airport: Subang International Airport-Kuala Lumpur, 24 km

Transportation: car rental widely available; good inexpensive taxi service in major towns; excellent air and rail services

BUSINESS

Canadian Banks: Bank of Nova Scotia, Kuala Lumpur

Canadian Representatives: Canadian High Commission
7th Fl., Plaza MBF
Jalan Ampang
50450 Kuala Lumpur
Tel: (60-3) 261-2000
Fax: (60-3) 261-3428
Mailing address:
PO Box 10990
50732 Kuala Lumpur
Malaysia

Malaysian Representatives: Malaysian High Commission
60 Boteler St.
Ottawa, Ont. K1N 8Y7

CANADIAN EXPORTS to MALAYSIA
\$230,827,000 (1992)



B.C. EXPORTS to MALAYSIA
\$24,428,000 (1992)

Tel: (613) 237-5182
Fax: (613) 237-4852
Malaysia Tourist Information Centre

CANADIAN IMPORTS from MALAYSIA
\$598,105,000 (1992)



B.C. IMPORTS from MALAYSIA
\$146,004,000 (1992)

830 Burrard St.
Vancouver, B.C. V6Z 2K4
Tel: (604) 689-8899
Fax: (604) 689-8804

Malaysian Consulate
1900 - 925 West Georgia St.
Vancouver, B.C. V6C 3L2
Tel: (604) 685-9550
Fax: (604) 685-9520

Business Organizations: Malaysian International Chamber of Commerce and Industry
10th Fl., Wisma Damansara
Jalan Semantan, POB 10192
50706 Kuala Lumpur, Malaysia
Tel: (60-3) 254-2117
Fax: (3) 255-4946
Tlx: 32120

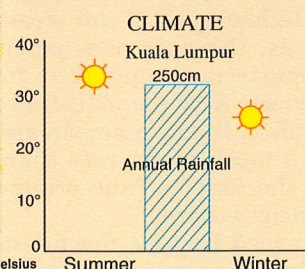
GENERAL INFORMATION

Public Holidays (1993):

Jan. 1
Jan. 23-24 (var.)
Mar. 25-26 (var.)
May 1
May 6 (var.)
June 1 (var.)
June 5 (var.)
June 21 (var.)
Aug. 30 (var.)
Aug. 31
Nov. 13 (var.)
Dec. 25

New Year's Day
Lunar New Year
End of Ramadan
Labour Day
Vesak Day
Hari Raya Hajji
King's Birthday
Maal Hijrah
Mohammed's Birthday
National Day
Deepavali
Christmas Day

products and services; oil and gas equipment and services; advanced technology products and services; power and energy equipment and services; defence products; transportation systems and equipment. Electricity reliable, 240v, 50 cycles, AC. Banks open 1000-1500 M-F, 0930-1130 Sa (some states vary); government hours: 0800-1245/1400-1615 M-Th; 0800-1200/1430-1615 Fr; 0800-1130 Sa; shops: generally open 0930-1900; department stores, 1000-2200; larger restaurants usually open until 2300; smaller ones often open later. Warning: though customs controls appear light, the death penalty applies to traffickers in illegal drugs.



Rainy season on east coast, Oct.-Feb.; warm and humid

Languages: Bahasa Malaysia (Malay) is the official language; English compulsory in schools, primary in commerce and industry

Time Difference: PST +16 hr.

Capital: Kuala Lumpur

Other Major Centres: Ipoh, George Town (Penang), Kuching (Sarawak)

Population: 18,000,000 (1991), 90% in Peninsular Malaysia;

59% Malay, 32% Chinese, 9% Indian

Notes: excellent postal, telephone, telex, telegram, and fax services; airmail, Canada-Malaysia about 1 week. Major opportunities for Canadian business: agriculture and food



BIRUTÉ GALDIKAS

A distinguished Canadian primatologist is dedicating her life to protecting the endangered orangutans of Borneo.

by Paul Kay and Christine Hardacker

What Diane Fossey did for the mountain gorillas and what Jane Goodall did for the chimpanzees, Dr. Biruté Galdikas, Canadian anthropologist and primatologist, is seeking to do for the orangutans of Borneo and Sumatra. Among the community of great apes, orangutans are the most unappreciated.



Unlike their chimpanzee and gorilla cousins, the orangs have received relatively little international attention, although, like the mountain gorillas, they have now lost enough of their natural habitat to make them endangered.

Dr. Galdikas has dedicated a lifetime of commitment to the orangs. In 1971, beginning her PhD research in Anthropology, and with the support of Louis B. Leakey, Galdikas left UCLA for the rainforests of Indonesian Borneo. She became, with Fossey and Goodall, one of the remarkable triad of primatologists sent by Leakey to study primate life-ways in a natural habitat. In a 1980 *National Geographic* article, she said, "Leakey's encouragement and help in finding funds made my dream a reality." Today, after 22 years of work in Borneo, and with an Indonesian husband and children, she considers the province of Kalimantan Tengah to be her adopted home.

For Biruté Galdikas, the study of wild orangutans is more than just a career: it is a vocation. In her office at Simon Fraser University in Burnaby, British Columbia, where she teaches primatology during the summers, the walls are covered with pictures of orangutans that she has known. Some she raised from infancy and then released into the wild as part of her rehabilitation program. Many were brought to her as orphans, young orangs who had been stolen from their mothers and sold on the black market.

During the course of her career, Galdikas has witnessed first hand what those of us in British Columbia have also become familiar with—the destruction of ancient rainforests. For Galdikas, however, the destruction of the Indonesian rainforests is more than just an environmental issue: it is a complex scientific problem that she has studied intensively.

In the last few years, Galdikas has been under pressure to leave Camp Leakey, her research centre, and continue her studies elsewhere. The camp is located in a national park, that takes in some 700,000 acres of rainforest near the city of Pangkalan Bun, in Kalimantan Tengah province.

The park is nominally protected, but could be subject to logging, and Galdikas fears that such a fate could befall the area around Camp Leakey. Still, her relationship with the forestry ministry has been cordial over the years, and the situation now looks hopeful with the appointment of a new minister.

When Galdikas first arrived in Borneo, the logging companies were practising selective harvesting, and burning some patches of land for agriculture. Much of the Indonesian rainforest is made up of hardwoods, which are worth a lot of money on the international market, and hence it was logged carefully.

Until recently, it has not been possible to use hardwoods to make pulp and paper products. But with new technology that can break down the hardwoods, the pulp and paper industries in Indonesia no longer have to import softwood products from the industrialized north. The result is that the forests are being cut down at a much faster rate than previously, and so the future of the orangutans is today in serious jeopardy.

Galdikas is concerned because the forest trees are an important source of food for the orangutans. Each orang requires a large area to exploit. If the trees are destroyed, the orangutans will be also.

Although the Indonesian environment ministry is quite influential, it must face the fact that the country is suffering from the same economic recession that is plaguing Canada and the United States. The logging industry in Indonesia is second only to the oil industry



*“Concern for orangutans
indicates concern for the planet.”*

Biruté Galdikas

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in exported products, and the revenue generated from the sale of exotic hardwoods and pulp products is crucial to the country's economy. Like most countries facing an economic and environmental crisis, Indonesia will accept that the environment, not the economy, is likely going to have to suffer the greater damage.

The environment is also suffering from the effects of a growing population, currently around 190 million. By the end of the century it could easily hit 200 million. Now that the Soviet Union has broken up, Indonesia is the fourth most populated nation on the planet.

As Galdikas puts it, "Given the growth rate, unless the U.S. keeps up this incredible immigration that it has, Indonesia is going to catch up pretty fast. In 50 or so years Indonesia could be the second most populated area on this planet." That kind of population pressure will only amplify the problem surrounding the rainforests and the natural habitats of orangutans.

Galdikas hopes that the orangutans will benefit from the Indonesian government's promotion of eco-tourism. Primate research areas make good tourist attractions. In Africa the presence of tourists has

helped to create awareness of the mountain gorillas' plight. Poaching has been reduced and gorilla populations have increased.

As a centre of orangutan activity, Camp Leakey would allow students and eco-tourists an unprecedented view of orangutan life, particularly as finding an orang in the forest on your own is like looking for a needle in a haystack. It took Galdikas four days struggling through leech-infested swamps to catch her first glimpse of a solitary male.

Tourism in Indonesia is still underdeveloped, however, although it is growing. One reason is that the infrastructure for tourism needs upgrading. The biggest difficulty is transportation, getting people into inaccessible areas. (Scientists fear that new roads would bring not only tourists but poachers, and also would reduce the size of protected areas).

Another problem is image. Most of the world knows Indonesia as an underdeveloped country. As such, the global travel market is not yet promoting it heavily as a holiday destination. Galdikas points out, "Image is important to a country's tourism, especially a country that is just beginning tourism." If travellers learn that Indonesia's rainforests are

being destroyed, and with them the natural habitats of many species, they are less likely to want to spend tourist dollars there.

Of course, the reduction of rainforests is a global problem, and Indonesia should not be singled out in this respect. Canada is just as guilty of clearcutting the old-growth forests that once covered much of the country. But we are a Western-style democracy, where environmental activists feel free to bring public attention to the problem. The media gives widespread coverage to the environment, and government is being obliged by public pressure to work with logging companies and environmental groups to try and resolve some of the issues.

In Indonesia, the culture and general attitudes are different. As Galdikas says, "the group is far more important than the individual." And people don't have the same disposable incomes and so can't afford the time to volunteer. Galdikas's mother is retired, but works in the office of the Orangutan Foundation International 12 hours a day. She has the time and income to be able to do so.

"And that," says Galdikas, "is the difference. In Indonesia people just don't have the income, and even if

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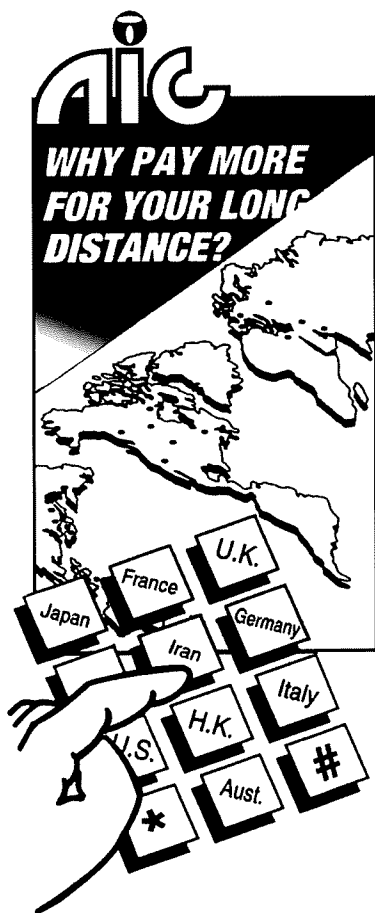
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Fax: (416) 882 6041



they do they have to put brothers and sisters through school." Family responsibilities often extend to nieces and nephews. "There is a whole family hierarchy to look after," says Galdikas. "Looking out for the environment would be going against the grain somewhat."

Some North American environmental groups maintain offices in Indonesia, but all they can really do is offer suggestions and try to keep the issues alive in the public's mind. Even the media is reticent about speaking out. And the people of Indonesia feel, naturally enough, that decisions concerning the economic future of their country should be made by Indonesians rather than by outsiders.

So can anything more be done to save the endangered orangutans? Says Galdikas, "The only thing you can do is get other people involved,

and not just financially, but to give the support itself. Hopefully the Orangutan Foundation in Vancouver will help. But you have to personalize

the issue. Not many people know about the situation in Borneo, or my situation, and getting people's hearts into it will help, I hope." ♦

THE ORANGUTAN FOUNDATION INTERNATIONAL

The Orangutan Foundation International is committed to research, conservation, and education. Established by Dr. Galdikas and a small group of concerned lay people and scientists, the Foundation promotes and supports public education and awareness of orangutans and tropical rainforests internationally. The study of orangutans, as of all the great apes, is crucial to our understanding of the social organization and survival strategies of our hominid ancestors.

Orangutans are an important species in their own right, too, with a direct lineage going back 12 million years. With the other great apes, orangutans are considered the most intelligent animals to have evolved on land, next only to humans in mental ability. They also display unique and individual personalities.

The greatest threat to these second cousins of ours comes from the same practices that destroy the natural habitat of British Columbia's wildlife—rampant clear-cutting of old-growth forests to accommodate logging and agriculture. Next to logging, the greatest threat to the Borneo rainforests is large-scale gold and diamond mining.

The orangutans are also placed in danger by the capture of infants for the zoo and pet trade. Most often these kidnapped young orangs die before reaching their destinations. Orangutan mothers are killed to obtain the infants. In some remote areas of Borneo and Sumatra,

orangutans are still caught and killed for food.

The Orangutan Foundation International supports the Orangutan Research and Conservation Project in Tanjung Puting National Park. First established in 1937, the park was designated as a reserve area for the protection of orangutans, and in 1982 it was upgraded to national park status. It currently sustains a large population of wild orangutans and other primates. The Orangutan Research and Conservation Project has played a vital part in guaranteeing the continued existence of this important park and its inhabitants. Public awareness created by the Project has helped decrease the trade in orangutans.

In Malay the word "orangutan" means "People of the Forest," but the numbers of these forest "people" are declining rapidly. From a population of millions a few thousand years ago, there are probably only 10 to 20 thousand left in the wild. The Foundation hopes that worldwide interest and support for its mandate will assure the survival of orangutans and their natural habitat.

The Orangutan Foundation International now has offices in Los Angeles, California, and Vancouver, British Columbia, with affiliates in England, Australia, Taiwan, and Indonesia. For more information or to make a donation please write to: THE ORANGUTAN FOUNDATION INTERNATIONAL, 822 SOUTH WELLESLEY AVE., LOS ANGELES, CALIFORNIA 90049, U.S.A.

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TRAVEL



Visa: not required for vacations up to 21 days with onward or return ticket; required for business trips regardless of length; obtainable from Philippine consulates; temporary visas may be issued for stays of not more than 59 days

Health Precautions: vaccination for yellow fever required if arriving from infected area; booster for polio, tetanus, diphtheria every 10 years; hepatitis A, typhoid shots, malaria pills may be req'd depending on dest.; drink only

boiled or bottled water; disinfect and cover even small cuts and abrasions; avoid salads, peel own fruit

Tipping: 10%; P2-5 for bellboys or porters; tip taxi drivers

Currency and Exchange: Philippine peso; P20.90 = C\$1 (11 May 1993)

Religions: 94% Christian, (84% Roman Catholic); 5% Islam, 43,000 Buddhists

Airlines: Canadian Airlines: daily flights to Tokyo and Hong Kong connect with Philippine Air Lines. Cathay Pacific: Van. to Manila via Hong Kong, daily; travel time, 15 hr. 45 min. JAL via Tokyo 4 flights/week

BUSINESS

Canadian Banks: Bank of Nova Scotia

Canadian Representatives: The Canadian Embassy
9th Fl., Allied Bank Centre
6754 Ayala Ave.
Makati, Metro Manila
Philippines

Philippine Representatives: Embassy of the Philippines
606-609 - 130 Albert St.
Ottawa, Ont. K1P 5G4
Tel: (613) 233-1121
Consulate General of the Philippines
301-8 - 470 Granville St.
Vancouver, B.C. V6C 1V5
Tel: (604) 685-7645

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B.C. EXPORTS to PHILIPPINES
\$80,980,000 (1992)

CANADIAN IMPORTS from PHILIPPINES
\$276,275,000 (1992)



B.C. IMPORTS from PHILIPPINES
\$36,762,000 (1992)

Business Organizations: Philippine Trade Office of the Consulate General

60 Bloor St. W., Ste. 409,
Toronto, Ontario, M4W 3B8
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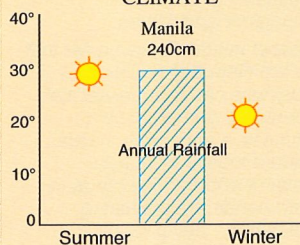
Dept. of Trade and Industry
361, 385 Sen. Gil J. Puyat Ave.
Makati, Metro Manila
Tel: (62-2) 818-5705/35
Tlx: 14830 MTI PS, 45466 MOT PS,
45467 MOT PS

Department of Agriculture
DA Bldg., Elliptical Rd.
Diliman, Quezon City
Metro Manila
Tel: (63-2) 99-8741 to 65,
99-8586 to 95
Fax: (63-2) 97-8183, 98-1236

Department of Environment and Natural Resources
Visayas Ave. 1104 Diliman
Quezon City, Metro Manila
Tel: (63-2) 97-6626/71

GENERAL INFORMATION

CLIMATE



Hot and humid; wet season, May-Oct.

Public Holidays (1993)

Jan. 1	New Year's Day
Apr. 8 (var.)	Maundy Thursday
Apr. 9 (var.)	Good Friday
May 1	Labour Day
June 12	Independence Day
Aug. 29	National Heroes' Day
Nov. 1	All Saints' Day
Nov. 30	Bonifacio Day
Dec. 25	Christmas Day
Dec. 30	Rizal Day
Dec. 31	Last Day of the Year

Population: 62,850,00 (1991); 59% rural

Notes: Be on time for business meetings, but not for social gatherings; arriving 15-30 minutes late for a dinner party is customary. Shaking hands is the common form of greeting for both men and women. Carry a supply of business cards. To make a favourable impression, address your business contact by occupational title. Business hours generally 0900-1700 M-F, some 0800-1730, some 0900-1200 Sa. Bank hours: 0900-1500.

Languages: national language is Pilipino, based on Tagalog; English is used in business, government, schools, and

everyday communication; most Filipinos are bilingual
Time Difference: PST +16 hr.

Capital: Manila
Other Major Centres: Cebu City, Davao City, Quezon City



TAIWAN

TRAVEL



Visa: visitor visa issued for 14-, 30- or 60-day stays; 2 possible 60-day extensions; application form, 2 photos, return air tickets needed; contact: The Taipei Economic and Cultural Office
2008 - 925 West Georgia St.
Vancouver, B.C. V6C 3L2
Tel: (604) 689-4111
Fax: (604) 689-0101

Health Precautions: vaccinations not needed unless travelling from infected areas; drink bottled or boiled water

Tipping: 10% service charge, 5% value-added tax on room rates and meals; NT\$50 per piece of luggage; other tipping optional

Currency and Exchange:
New Taiwan dollar;
NT\$20.20 = C\$1 (29 April 1993)

Religions: 93% Buddhist, Confucian, and Taoist; 4.5% Christian; 2.5% other

Airlines: Canadian Airlines: Vancouver-Taipei direct M,T,F,Sa; flying time 13 hr. Singapore Air: Vancouver-Taipei via Seoul, M,W,F to Seoul then M,W,Th,F,Su to Taipei; travel time 13 1/2 hr. Cathay Pacific: Vancouver-Taipei via Hong Kong; travel time 15 hr.

Distance from Airport: Chiang Kai-shek Airport-Taipei 40 km; taxi, NT\$1,200; hotel limo, NT\$1,500; bus, NT\$85; 1 hr. to city centre

Transportation: taxis, first km NT\$40, NT\$5/400m; good to have destinations written in Chinese; car rentals NT\$1,600/day up; good rail, bus, air services

BUSINESS

Canadian Banks:

Hongkong Bank, CIBC, Bank of Montreal, Bank of Nova Scotia, Royal Bank, Toronto Dominion Bank

National Representatives:

Taiwan and Canada do not exchange official representatives
For Taiwan:
Far East Trade Service Inc.
650 - 409 Granville St.
Vancouver, B.C.

CANADIAN EXPORTS to TAIWAN
\$684,479,000 (1992)



B.C. EXPORTS to TAIWAN
\$113,879,000 (1992)

CANADIAN IMPORTS from TAIWAN
\$1,829,625,000 (1992)

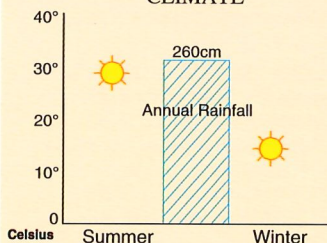


B.C. IMPORTS from TAIWAN
\$35,306,000 (1992)

Tel: (604) 682-9501
Fax: (604) 682-9775
For Canada:
B.C. Trade Office
Rm. 2202, 333 Keelung Rd.,
Sec. 1, Taipei
Tel: (02) 722-0805
Fax: (02) 757-6593
Canadian Trade Office
13th Fl., 365 Fu Hsing N. Rd.,
Taipei
Tel: (02) 713-7268
Fax: (02) 712-7244

GENERAL INFORMATION

CLIMATE



Sub-tropical in the north, tropical in the south; monsoon rains in northeast in winter, in south in summer; typhoon risk Oct.-late March in north, May-Sept. in south

Public Holidays (1993):

Jan. 1
Jan. 23 (var.)
March 29
April 5

June 24 (var.)
Sept. 28
Sept. 30 (var.)
Oct. 10
Oct. 25
Oct. 31
Nov. 12
Dec. 25

Founding of the Republic of China
Lunar New Year (festival only)
Youth Day
Tomb Sweeping Day,
Death of Chiang Kai-shek (1975)
Dragon Boat Festival
Confucius' Birthday
Mid-Autumn (Moon) Festival
Double Ten National Day
Taiwan Retrocession Day
Chiang Kai-shek's Birthday
Dr. Sun Yat-sen's Birthday
Constitution Day

Languages: official language Mandarin; Taiwanese and Cantonese also spoken; in cities English widely spoken
Time Difference: PST +16 hr.

Capital: Taipei
Other Major Centres: Kaohsiung, Tainan, Taichung, Panchiao

Population: 20,658,702 (1991); 84% Taiwanese, 14% mainland Chinese, 2% aboriginal and others

Notes: inside Taiwan refer to it as the Republic of China. Business cards are essential, should be printed in both Chinese and English; cards printed locally in 2 days; present and receive cards in both hands; handshaking customary; never touch anyone on the head; do not point with one finger; avoid informality; be punctual for meetings; an invitation to a home is a great honour, bring a gift and remove shoes on entering a home. Electrical outlets, 110v, 60 cycles, AC.



JAPAN

TRAVEL



Visa: not required by Canadian tourists for visits up to 90 days; required by long-term visitors, and those doing business or studying; valid passport required for Canadian citizens
Health Precautions: vaccinations not required unless

travelling from an infected area; tetanus booster advised after 10 years; Japanese B Encephalitis vaccine is advised

Tipping: uncommon; but service charges apply at some hotels and restaurants

Currency and Exchange: yen; Y88.26 = C\$1 (29 April 1993)

Religions: most Japanese observe both Shinto and Buddhist rites; other religions 16%, Christian 1%

Airlines: direct ex Vancouver: Canadian Airlines: 5 times/week. JAL: at least 4 times/week. Korean Airlines: 3 flights/week, change at Seoul; flying time approx. 9 1/2 hr.

Distance from Airport: Tokyo International Narita-Tokyo, 65km

Transportation: car rental, Y8,500/hr. (with driver) or Y8-9,000/day; taxi, Y540 for 2 km ride; buses complicated; good train and subway services.

BUSINESS

Canadian Banks: Hongkong Bank,* Bank of Montreal, Bank of Nova Scotia,* CIBC, National Bank, Royal Bank, Toronto Dominion Bank—all in Tokyo (* also in Osaka)

Canadian Representatives:
 Canadian Embassy
 3-38 Akasaka 7-Chome
 Minato-Ku, Tokyo 107
 Tel: (81-3) 3408-2101
 Fax: (81-3) 3479-5320
 Tlx: 22218 DOMCAN
 Canadian Consulate
 Daisan, Shoho Building
 12th Fl., 2-2-3 Nishi Shinsabashi
 Chuo-Ku, Osaka 542
 Tel: (81-6) 212-4910
 Fax: (81-6) 212-4914
 Mailing address: PO Box 150
 Osaka, Minami, 542-91, Japan

CANADIAN EXPORTS to JAPAN
 \$7,412,842,000 (1992)



B.C. EXPORTS to JAPAN
 \$4,136,392,000 (1992)

CANADIAN IMPORTS from JAPAN
 \$10,757,824,000 (1992)



B.C. IMPORTS from JAPAN
 \$4,902,581,000 (1992)

Japanese Representatives:
 Japanese Embassy
 225 Sussex Dr.
 Ottawa, Ont. K1N 9E6
 Tel: (613) 236-8541
 Fax: (613) 563-9047
 Tlx: 053-4220

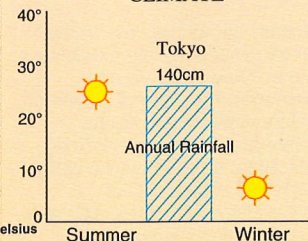
Japanese Consulate General
 900 - 1177 West Hastings St.
 Vancouver, B.C. V6E 2K9
 Tel: (604) 684-5868
 Fax: (604) 684-6939

Japan External Trade Organization
 660 - 999 Canada Pl.
 Vancouver, B.C. V6C 3E1
 Tel: (604) 684-4174
 Fax: (604) 684-6877

Business Organizations:
 Japan Chamber of Commerce and Industry
 2-2, Marunouchi 3-Chome
 Chiyo D-Ku
 Tokyo 100, Japan
 Tel: (81-3) 3283-7824
 Fax: (81-3) 3211-4859
 Tlx: 224920 JPN
 Japan External Trade Organization
 2-5, Toranomon 2-Chome
 Minato-Ku
 Tokyo 105, Japan
 Tel: (81-3) 3582-5511

GENERAL INFORMATION

CLIMATE



Languages: Japanese; English is taught in schools and is widely used by businesses catering to tourists and foreign business people

Public Holidays (1993):

Jan. 1	New Year's Day
Jan. 15	Coming of Age Day
Feb. 11	National Foundation
March 21	Vernal Equinox
April 29	Greenery Day
May 3	Memorial Day
May 5	Children's Day
Sept. 15	Respect for the Aged Day
Sept. 23	Autumnal Equinox
Oct. 10	Health-Sports Day
Nov. 3	Culture Day
Nov. 23	Labour Thanksgiving Day
Dec. 23	Emperor's Birthday

Other Major Centres:
 Yokohama, Osaka, Nagoya
Population: 124,611,000 (1992)

Notes: the giving of small gifts to business and personal acquaintances is very common. Exchange of business cards almost mandatory and done with great formality. Shoes are removed before entering houses and restaurants. Private entertaining is usually done in restaurants. In polite conversation, the suffix *san* is added to the surname in place of Mr., Mrs., or Miss (e.g. *Suzuki-san*). Electricity, 100v, 60 cycles, AC in west Japan (Osaka, Kyoto, Fukuoka, Nagoya); 100v, 50 cycles, AC in east Japan (Tokyo); flat 2-pin plugs.



CHINA

TRAVEL



Visa: Canadian citizens require visa and valid Canadian passport; onward or return ticket needed; check with consulate or embassy; visa extensions can be acquired from the Foreign Affairs Department of the Security Police within 2 days; non-opened areas of China require special permit

Health Precautions: yellow fever, smallpox, cholera vaccination required if travelling from infected area within previous 6 days; malaria risk throughout the country, esp. in rural areas; immunization for hepatitis advisable; AIDS test required for long-term visitors; drink boiled or bottled water

Tipping: now permitted for some workers in service sector; taxi drivers will not accept tips

Currency and Exchange: renminbi (yuan); 10 fen = 1 jiao; 10 jiao = 1 yuan
Y4.48 = C\$1 (29 April 1993)

Religions: officially atheist; Confucianism, Buddhism, Taoism; also 2-3% Islam and 1% Christian

Airlines: Air China: Vancouver to Shanghai (12 hr.) and Beijing (14 hr.) M and F

Distance from Airport: Beijing-Capital International Airport, 30 km; Shanghai-Hongqiao Airport, 15 km

Transportation: taxis available in most cities; fares 1 yuan/km approx.; train, bus, riverboat, coastal steamers, buy tickets 3 days in advance from the China International Travel Service (CITS)

BUSINESS

Canadian Banks: Hongkong Bank (Beijing and Shanghai); Bank of Montreal, Bank of Nova Scotia, and CIBC (Beijing); Royal Bank (Beijing, Shanghai, and Shenzhen)

Canadian Representatives:

Canadian Embassy
19 Dong Zhi Men Wai Da Jie
Beijing 100600 P.R.C.
Tel: (011-86-1) 532-3536
Fax: (011-86-1) 532-4072
Tlx: 22717 CANAD CN
Cable: DOMCAN PEKING
Can. Embassy, Trade Annex
2-4-1 Ta Yuan Building
14 Liangma He Lu
Beijing 100600, P.R.C.
Tel: (011-86-1) 532-3031
Fax: (011-86-1) 532-1684
Tlx: 85-222445 CANAD CN
Canadian Consulate General
4th Fl., Union Building
100 Yan'an Road East
Shanghai, P.R.C.

CANADIAN EXPORTS to CHINA
\$2,132,796,000 (1992)



B.C. EXPORTS to CHINA
\$242,712,000 (1992)

Tel: (011-86-21) 320-3822
Fax: (011-86-21) 320-3623
Tlx: 85-33608 CANAD CN
South China Trade Program
13th Fl., Tower 1
Exchange Sq.
8 Connaught Pl., Hong Kong
Tel: (852-5) 847-7419
Fax: (852-5) 810-6736
Tlx: 802-73391 DOMCA HX

CANADIAN IMPORTS from CHINA
\$2,271,787,000 (1992)



B.C. IMPORTS from CHINA
\$368,878,000 (1992)

Mailing address:
G.P.O. Box 11142
Hong Kong

Chinese Representatives:

Embassy of the People's Republic of China
511 - 515 Patrick St.
Ottawa, Ont. K1N 5H3
Tel: (613) 789-3434
Fax: (613) 789-1911

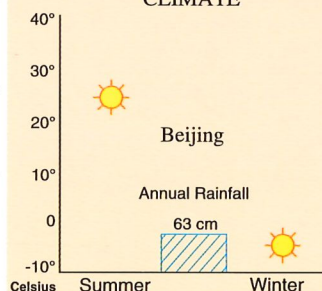
Tlx: 05-33770 CHINA EMB
OTTAWA
Chinese Consulate General
3380 Granville St.
Vancouver, B.C. V6H 3K3
Tel: (604) 736-4021 (commercial office) or (604) 736-3910
Fax: (604) 734-0154
Tlx: 04-54659

Business Organizations:

China-Canada Trade Council
Ste. 27E, CITIC Bldg.
19 Jianguomenwai Ave.
Beijing, P.R.C.
Tel: 500-2255 X2765
Fax: 500-1535
Tlx: 22305 CITIC CN
Canada-China Trade Council
310 - 133 Richmond St. West
Toronto, Ont. M5H 2L3
Tel: (416) 364-8321
Fax: (416) 365-4638

GENERAL INFORMATION

CLIMATE



In the north, high humidity and rainfall, April-May; risk of dust

storms; in the south, rainy season, July-Aug.

Languages: official language, Mandarin; many dialects and minority languages; English sometimes spoken by those having contact with foreigners

Public Holidays (1993):

Jan. 1
Jan. 23-25 (var.)
May 1
May 4
Aug 1
Oct. 1-2

New Year's Day
Lunar New Year
International Labour Day
Youth Day
Army Day
National Day

Time Difference: PST +16 hr.

Capital: Beijing (Peking)

Other Major Centres: Guangzhou (Canton), Tianjin, Shanghai, Shenyang

Population: 1,158,000,000 (1992)

Notes: avoid business in the week preceding and following Lunar New Year; do not photograph buildings, police or military personnel, some museums, unless authorized. Electrical outlets may be 220v-380v, 50 cycles, AC or 110v-220v, 60 cycles, AC; wall sockets take plugs with 2 round or 3 flat prongs; adaptor and converter needed. Designated hotels, restaurants, and stores accept Visa, Mastercard, American Express, and Diners' Club cards.



HONG KONG

TRAVEL



Visa: not required for stays up to 3 months; required for work or permanent residence; valid passport and proof of onward travel required

Passport and visa enquiries:
British Consulate General
800 - 1111 Melville St.
Vancouver, B.C. V6E 3V6
Tel: (604) 683-4421
Fax: (604) 681-0693
Tlx: 045-1287

Health Precautions: vaccinations not needed unless travelling from infected area within previous 14 days; drink boiled or bottled water

Tipping: 10%, small tips for bellboys, doormen, taxi drivers

Currency and Exchange:
Hong Kong dollar; HK\$6.06 = C\$1 (29 April 1993)

Airlines: Canadian Airlines: direct from Vancouver daily. Cathay Pacific: direct from Vancouver daily; flying time approx. 14 hr.

Transportation: excellent bus service and rapid transit (MTR); taxis are plentiful and inexpensive

BUSINESS

Canadian Banks: Hongkong Bank; Bank of Montreal; Bank of Nova Scotia; CIBC; Royal Bank; Toronto Dominion Bank; National Bank of Canada

Canadian Representatives:

Commission for Canada
13th Fl., Tower 1
Exchange Sq.

8 Connaught Pl., Hong Kong

Mailing address:

GPO Box 11142, Hong Kong

Tel: (852) 810-4321

Fax: (852) 810-6736

Tlx: 733911 CONCA HX

Cable: DOMCA HONG KONG

External Affairs Department

Hong Kong Desk, East Asia

Trade Development Division

125 Sussex Dr.

Ottawa, Ont. K1A 0G2

Tel: (613) 995-6962

Fax: (613) 996-4309

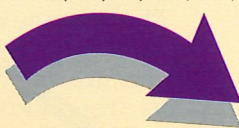
**CANADIAN EXPORTS
to HONG KONG**
\$757,120,000 (1992)



**B.C. EXPORTS
to HONG KONG**
\$125,154,000 (1992)

Tlx: 0533745 EXTERNAL OTT
Canadian Chamber of Commerce
13th Fl., Tower 1
Exchange Sq.
8 Connaught Place
Mailing Address:
GPO Box 1587, Hong Kong

**CANADIAN IMPORTS
from HONG KONG**
\$1,134,665,000 (1992)



**B.C. IMPORTS
from HONG KONG**
\$204,405,000 (1992)

Tel: (852) 526-3207
Fax: (852) 845-1654

**Hong Kong
Representatives:** Hong Kong
Trade Development Council
700 - 1550 Alberni St.
Vancouver, B.C. V6G 1A3

Tel: (604) 685-0883

Fax: (604) 669-3784

British Consulate General
800 - 1111 Melville St., Vancouver,
B.C. V6E 3Y6

Tel: (604) 683-4421

Fax: (604) 683-0693

Tlx: 04-51287

Cable: BRITCON VANC

Business Organizations:

Hong Kong Trade

Development Council

38/F Convention Plaza

1 Harbour Rd., Wanchai, HK

Tel: (852) 833-4333

Fax: (852) 824-0249

Cable: CONOTRAD HONG KONG

Hong Kong-Canada Business

Association

700 - 1550 Alberni St.

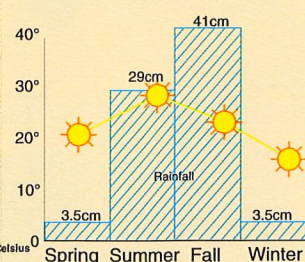
Vancouver, B.C. V6G 1A3

Tel: (604) 684-2410

Fax: (604) 684-6208

GENERAL INFORMATION

CLIMATE



Languages: Chinese and English, official languages; most widely used Chinese dialect, Cantonese; English

used in shops, hotels, restaurants, etc.

Time Difference: PST +16 hr.

Public Holidays (1993):

Jan. 1	New Year's Day
Jan. 22-23 (var.)	Day before Lunar New Year & Lunar New Year's Day
Ap. 5 (var.)	Ching Ming Festival
Ap. 9, 10, 12	Good Friday & Saturday, Easter Monday
June 12 (var.)	Queen's Birthday
June 14	Monday Holiday
June 24 (var.)	Tuen Ng (Dragon Boat) Festival
Aug. 28 (var.)	Liberation Day
Oct. 1 (var.)	Mid-Autumn Festival
Oct. 23 (var.)	Chung Yeung Festival
Dec. 25	Christmas Day
Dec. 26	Boxing Day

Major Centres: Hong Kong Island, New Territories, Kowloon; principal business district is Victoria (or Central)

Population: 5,800,000 (1991)

Notes: make prior appointments and be punctual. Handshakes are common when being introduced or when leaving a meeting. Business cards are essential. Present small gifts (using both hands) when first meeting business people. Accept and try to reciprocate any luncheon or dinner invitation, for business is often conducted at restaurants or private clubs. Avoid situations causing loss of face. Avoid white and royal blue, the Chinese colours of mourning. Electrical outlets are 200v, 50 cycle AC.

HONG KONG FESTIVAL

Festival Hong Kong '92 presented a feast of cultural events, exhibitions, and business seminars in six cities across Canada between September 25 and October 24, 1992. Hong Kong and Vancouver have trade, business, and social influences in common. So, naturally, the festival made our city one of its major stops.

Jeff Domansky, of the Hong Kong Trade Development Council in Vancouver, was involved in the Woodward's department store promotion, primarily at the Oakridge



Mall; a Bayshore Hotel business seminar with 400 attendees; and a locally produced Gala Fashion Show, featuring eight top Hong Kong designers.

One of the highlights for Domansky was the presence of Hong Kong Governor Chris Patten at the Gala Dinner, with its bonus of raising around \$200,000 towards building the new Vancouver Public Library. "It was a tremendous achievement for one evening," says Domansky.

Here are some of the other highlights:

The Hong Kong Chinese Orchestra presented orchestral and solo compositions, using Chinese instruments: the *pipa*, *erhu*, *dizi*, and *suona*.

The Hong Kong Ballet, with guest dancers from the National Ballet of Canada and the Vancouver Goh Ballet, presented Chinese repertoires.

The Chung Ying Theatre entertained with a coterie of clowns and pantomime acts.

Cooking demonstrations showcased Hong Kong food, from haute cuisine to dim sum.

Top Hong Kong athletes demonstrated their skills in *wushu* (martial arts), badminton, and table tennis.

The Vancouver International Film Festival had one of its biggest draws in a varied series of films from Taiwan, China, and Hong Kong, entitled *Dragons and Tigers: the Cinemas of East Asia*.

Festival Hong Kong '92 emphatically conveyed its message that Hong Kong is not just a major Asian business centre. It has much more to offer—always in its own unique way.

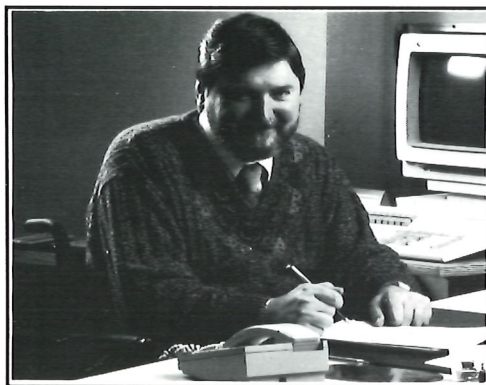
—by Lila Chan



MONTAGE



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AT BANK OF MONTREAL, we recognize that people with disabilities can make a significant contribution to the workplace. Within the Bank, we're actively working towards full accessibility in employment.

To aid in our understanding, we initiated an in-depth Task Force on the Employment of People with Disabilities. The findings have given us new insights into existing challenges and suggest positive steps for dismantling some of the barriers.

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 **Bank of Montreal**
We're Paying Attention

Although originally temporary, the duties have recently been made semi-permanent and could last up to two or three years. The duties are also not consistently applied to all manufacturers, those in China having received higher penalties. Japan, an important supplier of bikes and bike parts to Canada, has escaped any penalties at all for the time being.

Canadian manufacturers are not alone in their charges. The European Bicycle Manufacturers Association and the Bicycle Manufacturers Association of America are pursuing similar protest actions against so-called dumping by Asian bicycle companies. Dumping usually occurs when a manufacturer over-produces a product and unloads the surplus on a foreign market at a loss, usually because it has not been able to predict market demand accurately. Considering the many hundreds of thousands of bicycles that Taiwan and China export internationally—more than 800,000 to Canada alone last year—one would think that somewhere in China and Taiwan a large group of incompetent market forecasters must be looking for work.

The reality is that the unemployed market forecasters are not Chinese or

Taiwanese: they are probably Canadian and American. North American bicycle manufacturers apparently did not see, or chose to ignore, the tremendous shift in the mass market from light road bikes to mountain bikes. As a result, most North American factories are still producing either the less popular road bikes or expensive and lower quality mountain bikes. The mountain-bike market still belongs to the Asian manufacturers who foresaw the change in taste, while at the same time constantly improving quality throughout the last decade.

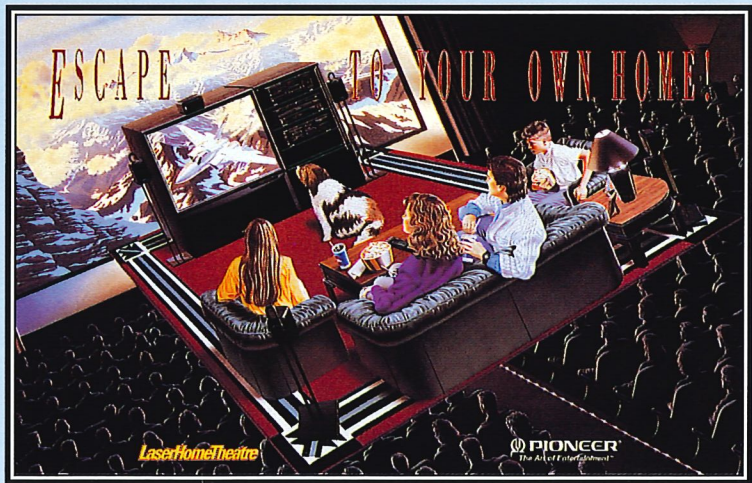
Meanwhile, North American manufacturers have chosen to rely on political leverage in the form of punitive duties which freeze foreign products out of the market, instead of trying to produce a reasonably priced bike that consumers want.

In the end, it is not the manufacturers from Asia or North America who will suffer the most, of course, but bicycle retailers and ordinary consumers. Alex Ong, of North Star Cycles in North Vancouver, says that prices in his store have risen between 10 and 15 per cent, and he has also been forced to replace the preferred Asian products with lower quality bicycles manufactured or assembled in Canada. Some brand names such as Yukota, BRC,

and Kuwahara have had to set up assembly plants in Canada in order to soften the blow of the duties, even though individual imported frame sets are also subject to duties. On the other hand, Canadian companies Raleigh and Procycle have both reported an increase in sales during the last year.

But it is the average consumer who is really being run over by this bike war. Not only have prices gone up, but the consumer's freedom of choice has been restricted. "Buy Canadian" should be a suggestion, not a political edict. We should have the right to purchase any bicycle we want, regardless of its country of origin; and manufacturers from Taiwan and China should have the right to build a bicycle and charge whatever price they want, regardless of where they sell it.

Trade duties work against the principles of competition and free trade, and do not provide incentives for domestic manufacturers to improve their quality or price by having to compete. Instead they provide a comfortable, protected market that does not stimulate growth and encourages manufacturers to continue making an inferior product. The motto of Canadian bicycle manufacturers seems to be, "Don't dump your bike in my backyard, if it's better than mine!" ♦



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DON'T DUMP YOUR BIKE **IN MY** **BACKYARD**

by Graham Harrington


ILLUSTRATION BY TOMMY TSE

"Buy Canadian," the government advertisements say, but what should we Canadian consumers do when there are better products, available at lower costs, being imported from overseas? Specifically, why should we buy inferior bicycles manufactured domestically when Taiwan and China are producing quality bicycles at more competitive prices?

Canada's three largest bicycle manufacturers—Raleigh Industries, Victoria Precision, and Groupe Procycle—would

have us believe it is an issue of fair business practices. In the spring of 1992, they went to Revenue Canada, charging that manufacturers in Taiwan and China had been unfairly dumping their bicycles in Canada at prices 18 per cent below their true market value. The result was a Canadian International Trade Tribunal imposing temporary duties ranging from seven to 52 per cent on bicycles costing less than \$800, the most popular price range in Canada.

Continued on page 61



THE INTERNATIONAL EDUCATION EXPERIENCE

Traditional economic and cultural patterns are shifting rapidly. Tomorrow's leaders will need a cross-cultural, multi-national perspective to meet the challenges of the 21st Century. As British Columbia's largest community college, we provide a comprehensive education for international students in a broad range of disciplines.

Backed by the Government of British Columbia, Vancouver Community College is a three-campus educational community offering *First and Second Year University Programmes* fully transferable to Canadian universities.

VCC's *English as a Second Language Programme*, not only provides the international student with language

training, but also "culture-orientation" which contributes to an understanding of North American traditions and values.

In addition, we provide *Canadian High School Completion* for a thorough foundation on which to build a promising career.

Be a part of our growing international community experience Vancouver Community College.

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COLLEGE**



Contact:

Vancouver Community College, International Education Division
1155 East Broadway, P.O. Box 24700, Station "C" Vancouver, British Columbia,
Canada, V5T 4N4 Telephone: (604) 871-7171 Fax: (604) 871-7200

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Yong-Mei Alice Ma
General Manager

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1005-655 Bay St.
Toronto, Ontario
Canada M5G 2K4
Tel: (416) 581-8833
Fax: (416) 581-0056

Vancouver Office:
660-1040 W. Georgia St.
Vancouver, B.C.
Canada V6E 4H1
Tel: (604) 685-0921
Fax: (604) 685-5892



AIR CHINA

